

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLVII, No. 23
WHOLE No. 1198

September 10, 1932

\$4.00 A YEAR
PRICE 10 CENTS

CONTENTS

	PAGES
CHRONICLE	531-534
EDITORIALS	
A Drive for Jobs—Bloc Legislation—Thomas Bolts His Platform?—Where to Buy Coal—Gunpowder for Babies—Catholic Anthropologists	535-537
TOPICS OF INTEREST	
This Cockeyed Campaign—Pagan Catholics and Social Justice—The World into Which Youth Was Born—The Historic Carrolls....	538-545
SOCIOLOGY	
The Right to Work.....	545-546
POETRY	
The Master	551
EDUCATION	
Rules for Fond Parents.....	547-548
WITH SCRIP AND STAFF.....	548-549
BACK OF BUSINESS.....	549
LITERATURE	
The Case for Louise Imogen Guiney.....	550-551
REVIEWS	551-553
COMMUNICATIONS	554

Chronicle

Home News.—The National Conference of Business and Industrial Committees met in Washington and was told by the President that the "major financial crisis" had

Relief;
Economics

been successfully overcome; named a Central Committee composed of Henry M. Robinson, chairman, Jackson E.

Reynolds, A. W. Robertson, George L. Harrison, Atlee Pomerene, Charles A. Miller, Robert P. Lamont, Eugene Meyer, and Secretaries Mills and Chapin; and formulated a six-point campaign to expand credit and spread employment, as follows: (1) Making available credit affirmatively useful to business; (2) Increased employment on railroads and stimulation of industry through expansion or maintenance of equipment and purchase of new equipment in cooperation with the I. C. C. and the R. F. C.; (3) Expansion of capital expenditures by industry in replacing old machinery; (4) Increased employment through sharing-work movement; (5) Stimulation of repair and improvement of homes movement; (6) Organization of committees in the several districts to assist home owners with maturing mortgages. The subcommittee on employment, which was headed by Mr. Teagle, started its campaign, the plan being to have committee members call upon employers whose businesses are similar to their own, suggesting that jobs be given a larger number of work-

ers by reducing the working time of those now employed full time. William Green, head of the American Federation of Labor, hailed the work-spread movement as the greatest step toward solving the unemployment problem. Simultaneous with the meeting of the Conference, a moratorium on foreclosures on first mortgages by receivers of closed national banks until the various Home-Loan Banks are set in operation was ordered by J. W. Pole, Controller of the Currency, at the request of Franklin Fort, chairman of the Home-Loan Bank Board, who sent a similar request to all State banking superintendents. —The R. F. C. issued a comprehensive circular containing regulations and instructions for applications by prospective borrowers for self-liquidating projects. Some of the information required is: proof that the project will be entirely self-supporting, its cost, number of men it will employ, statement of all known opposition to its construction, etc. Challenging the critics of the R. F. C., who contend that it is being operated for big business only, Atlee Pomerene, chairman, stated that 69.8 per cent of the total number of loans made by the corporation have been to banks in towns of under 5,000 population, with only 2.1 per cent in cities above 1,000,000, and estimated that "thirty-seven per cent of the depositors in the United States have been benefitted by the loans that have thus been made."

Speaker Garner, in a letter accepting the Democratic nomination for Vice President, attacked the Republican leaders for lack of courage and dilatoriness in meeting the depression, and charged that the civic troubles of the country arose from the Government's departure from legislative functions. Governor Roosevelt spoke at Sea Girt, N. J., on August 27, demanding repeal of Prohibition, and on September 3 gave an address at Bridgeport, Conn., designed to conciliate former Smith adherents.

Argentina.—The problem of Government finances continued to dominate the general business situation, with a growing popular demand for a moratorium on the public debt. This would relieve the nation from heavy service payments and permit an extensive program of public works for the relief of unemployment. The Province of Santa Fé had already declared a three-year holiday on foreign-debt payments, and a similar measure was under consideration in the Legislature of the Province of Buenos Aires.

Bolivia.—On August 29, the Committee of Neutrals, which under Francis White, Assistant Secretary of State

in Washington, had been striving to bring about peace between Paraguay and Bolivia, proposed a suspension of hostilities for sixty days, beginning September 1. In a counter-proposal on August 31 Bolivia offered to accept a truce of thirty days, during which Bolivian forces would retain the three small forts they had captured since June 1. On the same day, Paraguay announced her refusal to accept the sixty-day truce, unless the Bolivian forces retired from these forts. The Committee of Neutrals was still optimistic that its efforts to arrange a cessation of hostilities would help to a solution of the Gran Chaco dispute.

Brazil.—On August 25, Rio de Janeiro announced the rejection by the rebels of São Paulo State of the peace terms offered by the Federal Government. These had called for a general amnesty and the adoption of a provisional Constitution, pending the convening of a constituent assembly. Rebel headquarters meanwhile claimed significant desertions from the Federal forces, among them more than fifty Federal naval officers, who were said to have joined the Paulista forces. On August 31, reports from Rio de Janeiro indicated the start of the long-promised general offensive against the rebels by Federal forces operating on all fronts within the rebel territory.

Canada.—There was a decrease in the number of divorces granted by the Parliament and the Provinces during 1931 as against the preceding year, according to recently compiled statistics. In 1930, the total for all Canada was 875, the highest number ever granted; that of 1931 was 684, the lowest since 1926. British Columbia granted the largest number of divorces, namely, 208; Prince Edward Island allowed one divorce, the second only since 1867. In Ontario, which now has judicial machinery for granting divorce, the number fell from 207 in 1930 to 82 in 1931. The Province of Quebec refers all cases to Parliament; 38 decrees, during the past year, were granted to Quebec citizens.—The financial statement of the Province of Quebec for the year ending June 30, showed a deficit of \$584,708. Largely responsible for this was the decline in the receipts of the Liquor Commission, which fell off about twenty per cent, about \$1,500,000. There was a decrease in total revenue amounting to \$5,000,000 under the previous year, but a decrease only of \$3,000,000 in ordinary expenditures.

Chile.—The Nitrate Corporation of Chile (Cosach), through its American sales agency, announced a reduction of \$11 a ton in the price of Chilean sodium nitrate. This new price of \$25 a ton was said to be the lowest on record. The price reduction, together with reported plans of the Federal Farm Board to trade American wheat for Chilean nitrates, was attacked by Francis P. Garvan, President of the Chemical Foundation, as part of a concentrated move against the American nitrogen industry by an international nitrogen cartel.

China.—Alarm was growing among foreign consular officials and defense commanders in Shanghai at the continued increase of tension in the dispute over the anti-Japanese boycott and propaganda activities. Captain Saisaka, commander of the Japanese marines in Shanghai, protested strongly against Chinese newspaper attacks on Japan, demanding that the Chinese mayor of the city suppress the offending papers. The situation was fast approaching that which existed before last year's hostilities began, with new forces of Japanese marines arriving at Shanghai, and an extensive evacuation of the Chapei district by Chinese residents under way. The Japanese admitted that trade with China had practically ceased as a result of the boycott.—Communist forces were reported to be advancing toward Nanchang, in Kiangsi Province, thus threatening to gain control of the river port of Kiukiang, and consequently of the whole province. Some 1,100 deaths by drowning were reported as the result of a flood at Tungkun, in Kwangtung, fifty miles from Canton.

Ecuador.—The declaration by the Congress on August 20 that Neptali Bonifaz, President-elect, was ineligible for the office owing to his Peruvian citizenship led to the seizure of Quito, the capital, by Conservative supporters of Bonifaz, and thus precipitated a civil war against the Liberal Government of President Alfredo Moreno. Federal troops attempting to force their way into Quito met with fierce resistance from rebellious regiments and armed Conservative citizens. An official Government bulletin on August 29 declared that friars were seen directing the fight from church towers in Quito. This report was later discredited. Announcements by the Federal Government that the rebels had surrendered on August 30, after holding Quito for four days, proved to be premature, when the rebels were seen to have retained control of the capital and most of the country's supply of arms and ammunition.

France.—Unofficial reports stated on August 30 that the nation was preparing a conversion of the public debt. A total of close to \$4,000,000,000 would be affected by this move, which would be launched early next month, and would be the greatest conversion operation ever undertaken in France. It was stated that interest on high-rate issues would be brought down from six and seven per cent to 4½ per cent. A yearly saving of about \$30,000,000 would result in the budget.—An ancient landmark of Paris was being demolished last week when wreckers began operations on the St. Lazare prison. Once used as the headquarters of the Congregation of St. Vincent de Paul, the building was later transformed into a jail, then into a hospital and prison for women. Its destruction was part of a plan for the beautification of the city.—A demonstration by Breton autonomists was again reported in Rennes when the wreckage of the bas-relief, bombed early in August, was removed.—An

Further
Peace
Moves

Rebels
Refuse
Peace

Divorce;
Finances

Boycott
Alarms
Shanghai

Civil
War

Budget
Affairs

Nitrate
Price
Reduction

editorial in the *Temps* pointed out the alarming fact that during the last two years France's exports fell off sixty per cent and its imports forty per cent. M. Germain-Martin was praised by the journal for telling "the bitter truth" in his recent warning to the nation that its economic situation was far from satisfactory and that drastic sacrifices would be necessary before the 1933 budget could be balanced.

Germany.—After weeks of wild conjecture and much political bargaining the Reichstag met on August 30, and the experts conducted its session with perfect decorum.

Reichstag Opened

The excitement and disorder of former openings of the Reichstag were entirely missing. The Nazis in their brown uniforms, forming a picturesque bloc in the assembly, were under orders, and refrained from all demonstrations, even when the feeble but militant Frau Zetkin made her devastating opening address. With greater expedition than ever before the business of electing permanent officers was concluded, and adjournment for a week decided upon. Capt. Hermann Wilhelm Goering, a leader of organization in the Nazi ranks, was nominated for the Presidency by a Centrist and elected with a good margin. Immediately, Thomas Esser, a Centrist, Walther Graefe, a Nationalist, and Hans Rauch, of the Bavarian People's party, were elected Vice Presidents. The adjournment was in favor of the Catholic Centrists, who desired to attend the Catholic Congress being held at Essen. The delay gave additional strength to the reports of agreement between the Centrists and National Socialists to compromise their differences so as to preserve parliamentary government, which was threatened with another dissolution by decree.

Chancellor von Papen continued to grow in strength in spite of the bitter opposition against him. He was certain of the complete confidence and support of President von Hindenburg. He made a surprise

Von Papen Supported

radio speech, which was broadcast over the nation on the eve of the Reichstag opening. Carrying out the injunction of the President to relieve immediately the unemployed, the Chancellor outlined a plan for hastening prosperity by offering industry a very special subsidy in the form of advanced credit based on delayed future taxes, while setting aside a fund which would contribute 400 marks for each new man given employment. This gift to business was estimated to amount to about \$5,250,000. It was estimated that the plan, if heartily carried out, would return 1,375,000 unemployed men to work, and the wheels of industry and business would pick up with the speed of the days of prosperity. The plan was fully endorsed by the President at his home in Neudeck, and was well received throughout the Reich, for it had the Reichsbank's approval, and Von Papen had made it clear that the gold standard would be maintained without danger of inflation of currency. Foreign countries considered the plan ingenious and awaited further developments.

What the next meeting of the Reichstag would bring out, no one could foretell; but it was evident that Presi-

dent von Hindenburg intended to keep the present form of non-political cabinet, and was well satisfied with Von Papen and the other Ministers. He made it clear that he was opposed to turning the Cabinet over to Nazi control after Hitler had made his demands for absolute power and uttered threats in regard to the death penalty decreed against five of his Nazis. It was reported that he had given an undated executive decree to the Chancellor whereby he could dissolve the Reichstag, should the latter refuse to give Parliamentary support to the new economic program. Even in the face of a compromise coalition of the Centrists and the National Socialists, Von Papen was prepared to go on with the present Government without the help of the Reichstag, unless it guaranteed him at least six months to work out his plan without interference. Rather than suffer the loss of the parliamentary form of government once more, the new Coalition, if it should come about, was expected to tolerate Von Papen and his Cabinet for the present.

Reports that Hitler was suffering from a nervous breakdown were put at rest by his activity in holding a convention of his leaders near Munich just before the opening session, and in frequent meetings with representatives of the Government and the Centrist party. Later developments would indicate that his revolt was at an end and that he contemplated letting the Nazis take a part in the Government, should clemency be shown to the condemned men. What the plans or the results of a coalition might lead to was still problematical; but at least it would prevent another general election with its drain on public funds and almost certain rioting. Herr Steger was representing the Centrists in the negotiations while former Chancellor Bruening held the playing hand with good hopes of success.

Coalition Possible

Great Britain.—British representatives returning from the Imperial Conference at Ottawa issued a statement to the effect that no previous imperial conference has achieved such a degree of success or held out such hope for the future.

Stanley Baldwin, head of the British delegation, declared that "our object was to lay the foundation of an economic policy for the Empire that would insure, now and for the future, an increasing volume of Empire trade, brought about as soon as possible by the lowering of trade barriers as between the several members of the Empire." He concluded: "In my view, the Conference has more than fulfilled its purpose." As observers pointed out, however, Great Britain was now faced with the problem of securing satisfactory agreements with the Scandinavian countries, Argentina, France, and other nations affected by the Ottawa treaties with the Dominions. Because of the imperialism to which it was forced at the Ottawa Conference, the United Kingdom would be restricted in its bargaining for preferential treatment by foreign nations.

A most serious situation developed in the stoppage of work in the cotton industry of Lancashire. A number

Von Hindenburg's Plans

Ottawa Results

of spinners, estimated to be in excess of 125,000, were called out on strike by Trades Union leaders. About 700 mills were closed throughout the district. The many disputes between the workers and owners over wage reductions, "more looms per weaver," work-hours, etc., came to a head over the reinstatement of 3,000 weavers who went on strike last Spring on the charge that the owners had violated agreements.

Ireland.—Despite occasional rumors of the hope of an agreement with Great Britain on the land-annuities dispute and, in consequence, on the tariff barriers, the economic war between the two countries remained unchanged. The hardships fell directly on the farmers, the exporters of live cattle, and the dock workers; through them, the tradesmen and industrialists were affected. Some apprehension was apparent in regard to the possibility of the two largest employers, Jacob's biscuit factories and Guinness' breweries, being removed, at least in part, from the Free State territory. President De Valera, according to AMERICA's correspondent, would seem to be seeking an ulterior purpose or purposes: that of effectively putting the Free State out of the British Commonwealth, that of making the Free State self-supporting industrially, that of substituting foreign trade in the place of English, etc. Of the Free State exports, about ninety-five per cent went to England, and about eighty per cent of the total imports came from there. As yet, the decreases from British trade have not been made known: the latest trade figures issued were those of the first six-month period of this year. The total volume of trade fell off about £3,000,000 as compared with 1931. Exports decreased by £2,500,000, and imports by £700,000; the adverse trade balance increased to £15,137,000, as compared with £11,574,000 at the corresponding date last year.

Japan.—Dispatches to Tokyo described a series of daring raids on August 28 conducted by Chinese irregulars in union with native police against the Mukden airport and the great arsenal in that city, captured from Chang Hsiao-liang last September. Great damage was caused by fires started during the attack. Official Japanese bulletins later claimed that the attacking forces had been driven off with great loss of life among the invaders.—Anxiety over what was described as growing tension in Japanese-American relations was given as the reason for the announcement that Vice-Admiral Kichisaburo Nomura would sail from Yokohama in September on an official good-will mission to the United States.

Russia.—A decree from the Central Committee in regard to the Soviet school system abolished the experiment of the Dalton method, introduced by Miss Helen Parkhurst, of New York. While continuing the practice of collective education, the self-determining principle should give way, it was said, to greater activity and authority on the

part of the teachers, who would follow a normal curriculum for the elementary schools with the usual disciplinary training. Nearly 24,000,000 children between the ages of eight and twelve were attending the Government schools under the compulsory law.

Col. Hugh L. Cooper of the United States, who was the consulting engineer for the world's largest hydro-electric plant and dam constructed at Dnieprostroy, was honored with the highest Soviet decoration, the Order of the Red Star. The dam was begun in 1927, and turned out its first power May 1, 1932. It was to be formally opened October 1.

Soviet publications made much of reports coming from New York that the American attitude toward recognition of the Soviet Government was changing on account of the desire of business to enter into trade relations. Plans for paying foreign debts of the present Government in goods and gold were outlined, but Stalin's ruling that debts of former governments would not be paid was maintained, and little hope of suppression of international propaganda could be hoped for.

League of Nations.—Dispatches from both China and Japan indicated that the Lytton Commission of Inquiry into the Japanese occupation of Manchuria would be sternly critical of both the Chinese and Japanese Governments. It was expected that the chaos in China would be laid at the door of selfish war lords. With regard to the Japanese activity in Manchuria, it was also forecast that it would be stigmatized as a violation of Article I of the Washington Nine-Power Treaty. The reaction to these forecasts in Japan was extremely serious and it was allowed to be known that if the League report censured its actions, the Japanese Government would secede from the League and declare a "Monroe doctrine" for Japan in the Orient. Dispatches from Tokyo, however, indicated that the Japanese themselves did not want a break, and were considering seriously the problem of how to avert censure and save the League from carrying out what Japan would interpret as virtual expulsion of it from the League.

The feast of the American Martyrs will take place on September 26. In connection with that, Francis Talbot will write of the "Bloodstained Trail of Isaac Jogues," in which he will trace the martyr's trip in captivity along today's streets and roads.

The second instalment of Robert T. Hopkins' "This Cockeyed Campaign" will recount some more of the amusing contradictions of this campaign in the arguments for which people should not vote, but do.

C. C. Martindale will take up the paganism of some Catholics which shows itself in exaggerated nationalism. His paper will be called "Paganism and National Hatred."

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, SEPTEMBER 10, 1932

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
GERARD B. DONNELLY
Associate Editors

WILLIAM I. LONERGAN
FLORENCE D. SULLIVAN

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: Medallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

A Drive for Jobs

ONE result of the conference called by President Hoover on August 26 is the formation of a sub-committee "to spread out all available employment to more workers in all industries." The chairman is Walter C. Teagle, of the Standard Oil Company, of New Jersey, who will cooperate with the business and industrial committees in the Federal Reserve districts. The sub-committee will work in campaigns, it is announced, "along the lines of the war-time Liberty Loan campaigns." The scheme has the approbation of the American Federation of Labor.

A careful examination of the somewhat meager announcement issued to the public by the sub-committee does not bear out the optimistic headlines carried by a number of the daily papers. The effort will not be to find "new" jobs, but, rather, to induce employers "to spread out jobs" among as many workers as possible, by reducing the hours of workers now employed full time. This plan has already been put into effect in a few industries, notably by the printers in New York, with varying success. It means, in practice, that the man who now has a full loaf must be content with half a loaf, and that the many whose present maximum is half a loaf, must hereafter make such shift as they can with a slice or two.

Obviously, the success of any such plan must depend upon the good will of the workers, for no burden of any weight is placed upon the employer. All falls on the employe, and in many cases it will be heavy. We are in complete accord with any plan reasonably calculated to lessen distress. In emergencies like the present, it would be foolish, as Newton D. Baker said the other day, for men to insist upon their pet plans. Hence, if Mr. Hoover's new scheme has the secondary effect of winning him votes, we are willing to pass that over, if it has the primary effect of keeping the worker and his children from starving to death. In the struggle for a bare existence, and to that struggle we are all tending, man sets a higher value on a bowl of soup than on a constitutional theory. If the banking barons and the oleaginous oligarchy, into whose

hands this newest scheme has been committed, can discover a practicable method of putting our millions of unemployed to work, even at part-time jobs, we are willing to go along with them.

It is necessary to understand at the outset, however, that this is no two-chickens-in-the-pot campaign. The sub-committee does not propose to enlist one-minute speakers, and put them on the street corners. That plan would smack too much of the \$5,000,000,000 bond issue, which the Administration has definitely rejected. As quoted by the *New York Times*, Mr. Teagle's associates are not even "going to talk the six-hour day or the five-day week." Their sole purpose is to persuade all employers "to take on additional workers, and to adjust the hours of all, so that at the end of a given period, whether one month or three months, all will have worked the same amount of time." And he ends with the pious hope that the plan will be found acceptable to all employers.

We express the same hope. But we extend it to the hope that the men now at work will find it equally acceptable. The plan is not a full meal but a sandwich; a relief extended not by the employer, but by the worker. But if it can help our 10,000,000 unemployed, without unduly encroaching upon the needs of the additional 15,000,000 or more now on part time, we give it our hearty blessing.

Bloc Legislation

LAST year President Hoover spoke at the annual gathering of the American Legion, and at his request a resolution demanding the immediate payment of the bonus was defeated. Since that time, the Legion in thirty-two States has instructed delegates to this year's convention to vote for immediate payment of the bonus.

"I am in favor of the immediate payment of the bonus," writes the State Commander of the New York Legion, "because I believe that a majority of the men believe they are entitled to it." This Commander certainly consents to take orders from the rank and file; but he is probably correct in stating the position of his followers. As every one of these followers has a vote, it is obvious that the politicians are casting an uneasy eye on the Portland convention.

One of the worst misfortunes of a country is to be ruled by bloc legislation. We have had plenty of it in this country. If the Legion has its way, we shall have plenty of it in the future, and it will be legislation of a very expensive kind. In a statement issued two weeks ago, Admiral Richard E. Byrd said that the United States had already spent \$6,000,000,000 on veterans of the World War, and that if payments under the present legislation were continued, the expenditures would reach nearly \$22,000,000,000 by 1945. But it is by no means probable that payments will be continued on the present scale. There is every reason to believe that under the pressure of voters back home, Congress will make the scale more liberal.

Admiral Byrd thinks that where liberality should be shown is to the War-disabled veteran. Unable to take much part in politics, he has fared more hardly at the

hands of Congress than the veterans who incurred disability in civil life. It is the swivel-chair hero who presents the big bill to the Government. Let us put him aside, and give what we can to the veteran whose disability was not incurred on the smiling fields of peace.

Thomas Bolts His Platform?

SOME weeks ago, in an article entitled "The Parties' Economic Planks," the Editor of this Review discussed briefly the Catholic attitude toward the Socialist party in this campaign, as judged on the program for social reconstruction set forth in the party Platform adopted at Milwaukee. This program, it was shown, is completely at variance with the Catholic social philosophy, as authoritatively set forth by Popes Leo XIII and Pius XI in two memorable Encyclicals. At the very least, therefore, loyalty to this philosophy would forbid Catholics to give comfort to this particular enemy by voting for its candidate, even in the phantom form of a "protest vote."

Pope Pius XI, in his Encyclical "Quadragesimo Anno," discusses at length this problem, and takes up the various reasons put to him why Catholics might support modern, "mitigated" Socialism. In answer he says:

In Our fatherly solicitude We desire to satisfy these petitions and We pronounce as follows: whether Socialism be considered as a doctrine or as a historical fact or as a movement, *if it really remain Socialism*, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points we have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth.

But does American Socialism "really remain Socialism"? Examination of the party platform, which is more than a usual party platform in that it expresses a distinct social philosophy, will show that it does "really remain Socialism." It does propose to organize all productive industry and not merely one or other industry, on a State-owned basis so that government and industry become an identical unit. This is the essence of the doctrine condemned by the Catholic Church as incompatible with human liberty. That it is the meaning of the Socialist platform is also proved by the fact that in a leader attacking the above article by the Editor, the (Socialist) *New Leader* took issue with the conclusion that such an organization of society would lead to "an intolerable tyranny," but not with the given description of that organization.

Now, in the issue of the *Commonweal* for August 31, Charles Willis Thompson, in an article, "Will Catholics Vote for Thomas?", departing from his title, says, "The question is: 'Can a Catholic vote for a Socialist?'" and gives his own answer: "Yes, he can, if the Socialist is a Norman Thomas and the country is the United States." And later in the article, which is in the form of an interview, Mr. Thompson makes Mr. Thomas utter a paragraph of generalities on social economics which are ambiguous enough to allow anyone to say that they cannot be fairly called "really Socialism" and which in some sentences are a direct repudiation of his party platform under the heading "Social Ownership."

Has, therefore, Mr. Thomas bolted his party platform? This is a question that requires an answer. If he stands by his platform, then Catholics cannot vote for him without repudiating their own principles; if he bolts it, what will his party do? And this does not even take into consideration points in the platform not covered by Mr. Thompson, such as recognition of Soviet Russia, or the destruction of the Supreme Court and the Constitution by taking away the power of the Court to pass on the constitutionality of legislation by Congress.

Where to Buy Coal

THE purchasing agent of a factory in the Middle West submits a problem which, apparently, has troubled his conscience. Unlike some purchasing agents who blithely patronize the cheapest market, he takes the Labor Encyclicals with a seriousness which we could wish were more common.

For a number of years he bought his coal from the Illinois fields. This year, however, he made a shift to Western Kentucky, "to express in some way a disapproval of the disgraceful conditions in Illinois." The Kentucky coal is equally good; moreover, it is cheaper by seventy-five cents per ton; but it is the product of non-union mines.

Naturally, the Illinois dealers have protested. They claim that the shift of the purchasing agent helps to break up the union in Illinois, since the Illinois producers "really want the unions to continue, free, however, from radicalism." They argue, that Kentucky is unfair in competition, since the non-union mines in that locality do not pay a living wage. Hence, to patronize Kentucky at the expense of Illinois does not help to a settlement "but aggravates matters." If there is less demand for Illinois coal, the producers will have fewer working days to offer the miners, and dissatisfaction will become more pronounced.

The case is stated here because it is typical of the difficulty encountered by purchasers, large and small, who believe that the teachings of the Church really bind in conscience. The heart of the difficulty lies in the fact that, quite commonly, it is all but impossible to ascertain the facts which should govern a decision. When a housewife purchases domestic articles for about one-half of what she knows to be the ordinary price, she may merely help a merchant to move wares that he no longer intends to carry. But it is also possible that she may be purchasing the goods of a firm which is able to sell at a lower rate because it pays its employees starvation wages. In very many, perhaps in most instances, it is out of the question for her to conduct an investigation.

In the case submitted, the purchasing agent may be able to sift the true from the false in the arguments presented by the two coal companies. If it is true that the Kentucky fields bar the union, then he will do well to patronize the unionized mines in Illinois. If he discovers that the Kentucky operators do not pay a living wage, then the fact that their coal is cheaper will not justify him in patronizing them. On the case as stated, it would be wholly illicit, in our judgment, for him to patronize them. For it

is admitted that to defraud a worker of a living wage is a crime, as real as the crime of murder, and, according to Holy Scripture, akin to murder, inasmuch as it cries to Heaven for vengeance. To purchase the product of an industry of this abominable kind is to encourage that industry. It is difficult to excuse such purchase from the guilt of formal cooperation with an admitted moral evil.

The war raging at present in the Illinois fields must also be considered. Here again, it is not easy to ascertain the basic facts, but in our opinion, these troubles are not due to the owners but to radicalists whose sole object is to stir up trouble between the owners and the miners. The owners, according to our information, have never opposed the union, and have always been willing to work with it. What they reject is not the union, but gangs of irresponsible trouble makers posing as a union. It seems to us, then, that the purchasing agent will act in accordance with the principles of Catholic social philosophy by leaving Kentucky, and returning to Illinois.

Gunpowder for Babies

IN stating that the Children's Bureau printed a panegyric of itself to celebrate its twentieth birthday, it appears that we were in error. The panegyric was not printed, and not even mimeographed. It was spoken over a hookup of the radio, and the orator was Miss Katherine F. Lenroot, assistant to Miss Abbott, chief of the Bureau.

It further appears that a number of the choicest bits of this lady's oratory escaped our scrutiny. A kindly correspondent writes that he was overwhelmed by an embarrassment of riches, but he thinks that the story of the baby and the gunpowder was the gem of the performance.

A frantic mother had written to Washington to ask whether it would be proper to feed her baby gunpowder to cure the sties on its eyes. "How terrible!" exclaimed the shocked Federal Government, speaking through Miss Lenroot. "Gunpowder would be anything but harmless. Twenty years ago this mother would probably have given her baby gunpowder." This really represents progress, concluded Miss Lenroot, "and it is something to be thankful for on this twentieth anniversary of ours." There is, of course, another explanation. Is Miss Lenroot quite sure that "Jim" Reed, of Missouri, or James M. Beck, or Claude Bowers, or Sherman Steele, has not been "spoofing" the Children's Bureau, by assuming the guise of a distressed and moronic mother?

But admitting that the inquiry was genuine, and from Chicago, at that, it does not follow that the Federal Government is permitted to spend the money of sensible people, so that "the dolts and their progeny," to quote the *Chicago Tribune*, may be saved from administering paris green for chickenpox, and stick gin for cramps. This may be a great and necessary work, but it might, conceivably, be entrusted to the ordinary agencies of enlightenment conducted by municipalities, counties, and States.

We spend billions for schools, and millions for public clinics, of every conceivable variety, but if these are wholly ineffective, the case is hopeless. Mothers will

continue to stock gunpowder in the old family medicine chest. Paris green will be first aid for measles. No family will be without gin as a sovereign remedy for pains in the gullet, or anywhere else in the human frame. Men and women will hold on to their old habit of playing with buzz saws, beating the train at the junction, firing guns not supposed to be loaded, and investing on Wall Street. But the Government can do nothing about it, unless it falls back on the theory that its chief business is to supply for the deficiencies of morons.

That is a costly business, and, generally, a useless business. The Children's Bureau began in 1912, with an annual appropriation of \$25,640, and fervent assurances from its founders that it would never, *never* ask for a penny more. With disarming simplicity they said that they would not know what to do with more. But that appropriation rose to the million class when the Bureau began to administer the child-labor law, later declared unconstitutional; which shows that, like all bureaus, it can grow into a parlor and bed-room set, unless carefully watched and kept in a dark, cool place.

This year the appropriation is \$395,000, or fifteen times what it was in 1912. What it will be next year depends on the success of the lobbyists who contend that it is the business of the Federal Government to tell mothers how to wash milk bottles, and to warn them that gunpowder has no therapeutic value in treating little Mary's sties.

Catholic Anthropologists

THE quarterly bulletin of the Catholic Anthropological Conference, published at Washington under the title *Primitive Man* grows in interest with every new issue. As is but proper, a majority of the articles are written by specialists for specialists, but every issue appears to contain at least one article of general interest.

The current issue is devoted almost entirely to a presentation of the position of woman in various primitive cultures. The essay contributed by the Rev. John M. Cooper, Ph.D., who, in addition to his duties at the Catholic University, edits the quarterly, is an admirable critique of what he terms "the second-hand literature" in anthropology, more commonly found in the pages of Sunday supplements, but not infrequently presented in publications of a somewhat more respectable nature. The gist of Dr. Cooper's warning is simply that it is well to be sure of one's facts, before venturing upon generalizations. Only those who do not know by practical experience how frequently this basic canon is violated will say that the warning is unnecessary. It is easy to misunderstand and misinterpret the familiar facts of daily experience, and very much easier to read into the customs of primitive peoples a meaning which is quite unjustified.

But Dr. Cooper's warning is applicable to other fields than that of anthropology. "First catch your hare," is the direction of the old Virginia Cook Book, and "first get your facts," should be the rule of every investigator. Until that task is finished, evaluations, assessments, and interpretations, are valuable chiefly as an exercise of the imagination. They are not science, but pseudo-science.

This Cockeyed Campaign

I. Some Mother Goose Jingles

ROBERT T. HOPKINS

SOME years ago Alice Meynell wrote a remarkable essay in which she advanced the interesting theory that human life is endowed with rhythm—a rhythm that ought to be clearly perceptible to anyone, at least to anyone intelligent enough to understand the essays of Alice Meynell. Without pausing to discuss the lady's proofs and instances, I should like to propose here a similar, if much more restricted and unimportant theory—to wit, that life, at least the life of a Presidential candidate covered with the sweat of the campaign, is doomed by fate to a damnable sort of rhyme. Actions can rhyme as exactly as words. There are assonances in events. At least it is true that the tragic and comic things that happen to one aspirant to the White House are frequently mirrored or paralleled in the career of his opponent. Whenever this actually happens there is a peculiar pleasure available for the observer who has trained his soul to be sensitive to this species of political poetry.

Without further introduction let us first contemplate what might be called the parallel of the Rejected Bids. It is a rhyming couplet of events that offers occasion for gentle laughter to anyone who can see Fate in the role of an ironic poet.

Early in August the Republican overseers planned the important details incident to Mr. Hoover's delivery of his acceptance speech. There was to be a garden party in the afternoon and a platform party for the evening. To grace both events Mrs. Theodore Roosevelt was dragged from the comparative obscurity and silence of eighteen years, the idea being of course that her presence would not only lend sentiment and graciousness to the occasion, but incidentally would serve to impress upon the voting yokels of the nation the fact that the great Teddy was long dead and hence in no wise identified with the Democratic nominee.

But this was not enough. One more figure, already half-legendary, almost apotheosized in his Olympus in the Vermont hills, was needed to cap the picture. And so the call went forth. Would Mr. Coolidge come? Would he show just a bit of enthusiasm and say a word of benediction for the sound reels? And for the press? Would he have a chair on the platform as a convincing sign that all was well in the G. O. P?

The invitation was probably sent with some slight misgivings. For reasons, much and darkly guessed at but never clearly explained, Silent Calvin had been more than usually silent of late, and his prospective hosts were a trifle worried over his reticence. Their misgivings were justified when after a slight delay the press announced that Mr. Coolidge could not be present. No reason, it seems, was given; Mr. Coolidge just could not be present, and that was all. Nevertheless, from some source not named, but later suggested as "Washington," an explanation appeared almost simultaneously. Mr. Coolidge was

suffering from hay fever; he was really ill; he could not travel, especially in the city, where the epidemic notably affects its victims. This was news of national import, but it was quickly denied by four excruciating facts that appeared later in the public prints: (1) The villagers of Plymouth stated that they at least had never heard of Mr. Coolidge's hay fever and that it was news to them; (2) On the very day of the garden party Mr. Coolidge appeared in New York City; (3) He was in such splendid health that he was able to conduct some serious financial affairs; and (4) He gave a cheerful statement to the press about business conditions which, oddly enough, failed to mention the President and the front-page events in Washington.

All this, of course, created huge amusement among the Democrats, and the sound of their chuckling was heard throughout the land. But Destiny, as was remarked above, is a rhymster who loves a practical jingle.

Two weeks later, Mr. Roosevelt, having addressed the delighted Democrats of New Jersey, entered a car and was driven to the home of his law partner in Hampton Beach, L. I., to keep a luncheon and dinner engagement. It appears now that vast hopes had been aroused by the prospect of this dinner. Had the press seen fit to publish the rumors that were being whispered by every prominent Democrat within a two-hundred-mile radius of the Empire State Building, it would have mentioned four significant points: (1) That Hampton Beach was only ten miles away from Hampton Bay, where stood the summer cottage belonging to Mrs. John A. Warner, the daughter of Mr. Alfred E. Smith; (2) That Mr. Smith was in fact spending the week-end with his daughter; (3) That Mr. Smith had been the principal guest at the O'Connor dinner last year; and (4) That he had received a pressing invitation to this one.

Here then was the high hope that had been roused in the hearts of the assembled Jeffersonians: Mr. Smith was coming! There would be smiles, handshakes, statements, harmony. Best of all, perhaps, there would be a picture—the most sensational photo in a decade, the most vote-winning picture since Taft and the Rough Rider shook hands years ago. The guests—200 of them, summoned in the expectation of a momentous event—buzzed with excitement.

But as the afternoon wore on, their hopes slowly simmered down to disappointment. Mr. Smith did not come. It could not be learned whether or not he had actually rejected the invitation. But he didn't come. Fate, in brief, had contrived to rhyme the White House and Long Island.

We come now to the Parallel of the Hushed Broadcasts, an amusing similarity between a pair of fearless, but not too fearless, declarations by the contestants. On August 18, Mr. Curtis, standing on the steps of the State

Capitol in Topeka, accepted the nomination to the Vice Presidency with a speech in which he made the forthright statement that despite the wet stand of both his party and his President, he himself remained a Dry, unalterably opposed to the repeal of the Amendment. This brave manifesto was broadcast over a Columbia chain of forty-eight stations. The press, however, immediately discovered that no radio station in New York or Chicago had carried it.

A howl of derision at once arose from Democratic throats. Mr. Curtis's dry remarks, they jeered, were designed for Southern and Western consumption only. By his too obvious efforts to keep them from the notice of the thirsty voters in Times Square and the Loop, he was making an absurd and ridiculous spectacle of himself. And so for a while the Democrats had a hilarious time. Mr. Farley talked wittily of wet heads and dry tails. The press presented some devastating cartoons. Even Republican editors squirmed in embarrassment over the grotesque explanations of Mr. Paul Gascoigne, the party's radio chief who was responsible for the omission.

A week later, however, the Democratic laughter grew suddenly silent, and G.O.P. editors, recovering from their blushes, hurled themselves at their typewriters with gusto. The tables, it seems, were turned. Fate had contrived another jingle of events. For Mr. Roosevelt announced his dripping wetness that day in New Jersey, and a diverting fact became immediately apparent. Although Mr. Roosevelt's three previous speeches had been broadcast to all the reaches of the nation, his convictions on the burning issue of repeal, which, of course, might have proved particularly offensive to the listeners out in Mr. Curtis's regions, were not deemed important enough to go on the air. Indeed, it looked as if the sound old principle that what you don't rub their noses in won't hurt them was clearly and shamelessly being invoked by both candidates.

This brings us to the contemplation of the Parallel of Early Death. Mr. Farley found the ugly rumors concerning Roosevelt's physical disabilities so widespread that more than a month ago he felt it necessary to state bluntly that his candidate was in splendid health and would live for many years. Nevertheless, the rumors still persist: If Roosevelt is elected he will surely be dead within two years. His death will place Mr. Garner in the Presidential chair. This, of course, is the nib of the story, and the propagandists have skilfully played upon its consequences. Are you a conservative? Mr. Garner is held up to you as Post Office Jack, the Wild Man from Texas. Are you a Catholic? Mr. Garner's alleged Klan connections are mentioned. Do you happen to be a silk stocking? A fearsome portrait of Texas Jack, as a crude, tobacco-chewing, shirt-sleeved yokel, is painted for you. Do you love Smith? The whisperers evoke memories of McAdoo, Hearst, and a famous long-distance call.

But many G.O.P. adherents who have all too mildly tush-tushed the absurd premise and consequences of such a rumor might be amazed to learn that another story, an exact parallel, but aimed at their own victory, has found widespread currency in the middle West. Here, according to the whisper, it is Mr. Hoover who is suffering from

an advancing paralysis which is bound to bring about his early demise. In proof of this mad assertion the tale-bearers point to the news-reel pictures of the President, in which, as everyone will remember once it is pointed out, Mr. Hoover seldom uses his left arm and in fact holds his arm, his hand, and fingers in such a stiff and twisted fashion that convincing plausibility is given to the whisper that he is partially paralyzed, is on his way to the grave, and that in the event of a Republican victory, Mr. Curtis would soon take the oath of office.

The conclusions to be drawn from this story need no explanation beyond mention of the fact that religion, liquor, snobbishness, and even race prejudice might easily become the reason for a vote against the Republican ticket. Not to be forgotten either is that most fearful of all consequences, which might be cast in this form: With the Vice President mounting to the throne, the ship of State will be under the orders of Dolly Gann. Here is a threat to make the stoutest Republican turn pale and sheer away from his allegiance.

We come at this point to the final, and probably the most diverting similarity in the maneuvers of the candidates. According to common knowledge the liquor plank adopted by the Republican convention last June was dictated by Mr. Hoover. Apparently, however, the loud boos that rolled like a tidal wave over Mr. Garfield's head when in the unhappiest moment of the convention the plank was adopted, were not forgotten by the President. It soon became clear that Mr. Hoover was about to revise his convictions. After some weeks of delay the President issued an encyclical detailing his views on the problem. Two weeks later, amidst the ensuing clamor, the Rev. James K. Shields, of the Anti-Saloon League, addressed a letter to the Allied Forces taking them to task for their announced support of Mr. Hoover. During the course of his denunciation, Dr. Shields made a remarkable statement. "It was," he said, "a crushing disappointment . . . to hear from his [Mr. Hoover's] own lips that he stands today upon practically the same platform upon which . . . Alfred E. Smith stood four years ago."

Appalled by this idea and by the tongue lashing that accompanied it, the Drys rushed to compare the two acceptance speeches—the Hoover August speech and Mr. Smith's in 1928. There they found not only a striking similarity of phrase (Mr. Smith said, "I personally believe there should be a change." Mr. Hoover said, "It is my belief that . . . a change is necessary"), but also a scheme of reform which, in its effects at least, was identical. In other words, it was indeed true that Mr. Hoover, having dictated one plank for the convention, found it expedient to modify his stand and adopt Mr. Smith's own 1928 program.

And that is exactly what Mr. Roosevelt did, too. The famous session of the Democratic convention in which Eddie Dowling, Amos 'n Andy, Will Rogers, and other entertainers were the afternoon's only speakers, was occasioned by the platform committee's tussle over the liquor plank. The minority report had had Mr. Roosevelt's backing, was known, in brief, as his; the majority report was penned by the hand of Senator Walsh, but the voice

was the voice of Mr. Al Smith. And when the long discussion was over and the decision read to the delegates, it was found that, like his opponent, Mr. Roosevelt after dictating one plank for the convention, had found it expedient to adopt Mr. Smith's 1932 program.

Thus by a curious twist of politics we now find both candidates taking over the wet gospel of the Happy Warrior. It is a parallel in strategy that can be called nothing else than the great Switch to the Smith Plank. (A second article will present some rumors and reactions.)

Pagan Catholics and Social Justice

C. C. MARTINDALE, S.J.

I ASKED last week whether Catholics can be "paganized," and said that it was certainly possible to take a paganized view of history, and that it was a pity if Catholics took *no* view of history.

We now come to the extreme opposite end, and ask whether Catholics can take a pagan view, or quite possibly no view, of concrete material conditions of life. And, by a paradox, what I want to recommend is not rarely spoken of as itself pagan; what I deprecate as "spiritual." I can put this in a sentence. We all know the Catholic medical work initiated by Dr. Agnes MacLaren, which is now domiciled at Washington, D. C., and which has just at the time of writing opened a house in England. A representative of this work was not long ago at a great Catholic assembly. She was wounded to the heart by a priest's saying to her: "But isn't medical work such as you do—just Protestant?"

Extend this idea. We are faced with an appalling problem of unemployment. Nothing can be more disheartening than unemployment—nothing so saps vitality, nothing is more demoralizing. But to tackle this problem, and the vast financial problems that lie behind it and make it possible, seems to have nothing to do with, say, the Sacraments, and so wins easily the name of "materialist," "merely secular."

It is perfectly true that non-Catholic missions, for example, such as I saw them in Africa, at least habitually run the risk of becoming just hygienic welfare centers, annexes to Government education departments, schools of agriculture, and so forth. Modern missionary books now vie with one another in declaring that improvements in sanitation no less than a change of heart enter into the missionary ideal of spreading the Kingdom. They do not wish to abandon their spiritual ambitions; but they confess that these become far more difficult to preserve; an objective study of the facts may lead us to forget "values," and so forth. Books like those of Dr. Du Plessis, Mr. A. V. Murray, and Professor Brookes, of Pretoria, are full of this kind of ideal, yet alarm, in regard to South African missions. We do not want to run those risks, or anyway not to succumb to those perils.

All the same, there is no reason to suppose that our Lord, when bidding us to visit the sick or prisoners, and attaching eternal issues to our doing so, was speaking allegorically. He meant real sick persons, real prisoners. Moreover, it is bad psychology to divide soul and body as with an axe. "Man" is body-soul. It is, finally, bad policy. I had occasion recently to ask—shall we say,

for the sake of a name, a "Catholic Soldiers' Association." I wanted a job for a young man just leaving the army. On his getting one depended the general serenity of his life, and also his marriage. I was told: "We do not look for jobs." "What do you do?" "We try to encourage men to frequent the Sacraments." I said: "When you say to the average ex-soldier, desperate for food and clothing: 'We cannot find these for you, but we hope you will go to Communion—we do ourselves!' he will say: 'Thank you; I'll apply elsewhere.' He does so; and if he gets his job from the Salvation Army or Y. M. C. A., *there* will remain his gratitude and allegiance. You simply cannot salve conscience by saying: 'He was a slack Catholic; he was merely out for the fleshpots.'"

But the situation is not merely one of individuals to be found jobs for. Modern society is a *sinful* society. That masses of men should not have enough to eat or be disgustingly housed, while others possess huge fortunes, is *sinful*. It is a coagulated injustice, a social and collective sin. I want to insist—not just sad, but sinful. Now where there is sin, there is responsibility. And a Catholic may, without knowing it, be taking just the same attitude towards this collective sin as those do who don't care a snap of the fingers whether it is sinful or not. To allow sin serenely to continue is not palliated by giving alms which mitigate an infinitesimal part of the results of the aboriginal unregarded sin.

And if people say: "Well, but what can I do? I cannot alter the whole structure of society," the answer is, (a) a few determined individuals *can* alter the current of public opinion, and thereby the structure of society—no revolution has *ever* been carried through by a majority, but by a handful of determined men, especially when the majority was apathetic or despondent. And (b) we have no right to throw responsibility off on to general conditions and abstractions till we are sure that the individual can do nothing at all. But ten to one he can do much.

Thus public opinion has undoubtedly forced the London County Council to view with horror the South and East London slums, to undertake their destruction, and to build new houses. But its benevolence is all but cruelty. It forbids overcrowding (with its consequences of disease, nay, constant incest), and will no more allow a family to crush into two rooms: it must have four. But then, if you can barely earn eight shillings a week for two, how earn the necessary twenty for the four?

And if the new L. C. C. houses are anything from ten to twenty miles out (better, no doubt, for air, and inevitable during demolition and reconstruction periods and probably for ever), how is a man going to add his daily fare in and back to his expenses when he could hardly live though actually on the spot? And so on.

Meanwhile a clergyman, having noble principles about home life and having studied the question really hard, has been able in North London to create a *private* housing society which has regenerated a whole district, partly by planning the new houses with real regard for the destined inhabitants and their sort of life, and because the public, which subscribed the capital, does *not* wish to get rich off the rents. Landlord and tenant are no more enemies.

Now no one can be blind to the great renewal of God's Holy Spirit among us when he notes the new sort of book that Catholics are publishing. I need mention no more than Father Husslein's "Christian Social Manifesto." This contains all the principles and (very much needed, since we are already getting rather sick of the reiteration of principles, and the very name of "Rerum Novarum" is apt to make one wilt, so often is it now alluded to) indications of the areas where such principles can and must be applied if the social life of our State and of the Catholics within it is not to be a pagan one.

But what we still need is the determined examination of one city area and the resolve that this perfectly specified place, and the conditions of life therein, must be regenerated.

Our Lord made things very difficult for us when He said: "By their fruits ye shall know them"; because again we have no right to suppose that He meant *only* interior virtues. And we make things difficult for ourselves if we almost teach, sometimes, that because the Church does not issue statements about the iniquity of this or that concrete fact but keeps to general principles, therefore we, out of prudence, ought to. Here, were one to denounce the behavior of this or that landlord by name, one would be up for libel; and if he were also the owner of a great group of papers, there would be no faintest chance of justice or even publicity. Everyone knows of editorial blacklists! So I suppose one needs even one or two Catholic magnates to take their position to heart; and if that is difficult to do when one is adult and involved in an actual situation, we need to educate those who *will* be magnates to arrive at their great position resolved to act upon principles clearly put to them and assimilated in youth.

But perhaps the real hope is, not in the magnate present or future, but in the solid Catholic opinion and determination of a few ordinary young men and women who shall really study some concrete object along with their theories. Again I appeal for more use of the imagination, a faculty that we almost deride in our zeal for clear thinking. We do not picture the "dreadful" things. A woman said to me: "I would not dream of letting my daughter go with you down to Poplar. I do not wish her to *know* of such horrors; I want her mind to be filled only with beautiful thoughts."

Put a silk shirt over the ulcer; sniff *eau de cologne* if, in spite of the shirt, it stinks . . . and you can get on without worrying till the ulcer gnaws too deep, and then. . . . I would want all our Catholic schools and other groups to try to see, and to know, the injustices of life; to try positively, not just to deplore even sincerely, what is so bad. After going with me to one such place, a young man said: "I simply shan't be able to swallow my dinner tonight." Good for him. It did indeed stick in his spiritual gullet; and today he works hard.

But again and again, it is not because it is dreadful, but because it is sinful, that we Catholics, who have no stronger word in the world than sin, must take up a strong attitude towards such matters, and show strength in the individual instance. When I talk about seamen, and the deplorable insufficiency of decent Catholic work done for them even now, people always say: "How dreadful to think of men living like that." This almost exasperates me. I can think of much worse lives than a stoker's, "black peak" and all. I recall an acquaintance of mine, in a great city, who was implored by the paid partner of his sin to put in a good word for her to the woman who employed her. "I simply dare not risk losing this job," said the unhappy girl, round whom rags of respectability and the terror of starvation still were hanging: "Madame's waiting list is enormous." You may almost say that the girl exhausted in herself the dreadfulness—the substance of the sin lay elsewhere.

We dare not tolerate, let alone create, the remote preparation for, if not the practical necessity of, a choice between sin and starving. If *their* lives are like that, is *our* conscience clean?

The World into Which Youth Was Born

DANIEL A. LORD, S.J.

IT is important in talking of any generation to remember that it does not create the world into which it is born. It finds the world already made. It must fit itself as best it can into the environment made ready for it by its elders.

This is an essential consideration at the beginning of any study of the young men and women of this present generation. No matter what other blame we heap upon their shoulders, we cannot pile upon them responsibility for the present world. That is of our making. They were born into a new, slightly crazy, certainly unsettled world, and asked to make the best of it.

Now we cannot possibly understand modern youth without understanding this environment that was created for their reception. A swift glance, from the Catholic point of view, takes in our magnificent churches, our highly developed and still-developing system of Catholic education, our growing library of Catholic thought and beauty, a deeper sense of the splendid reality of Catholic liturgy, a wider mission interest, and the enlarged achievements of Catholic Action.

All this, however, is certainly unique in the midst of the most nervous world mankind has ever known, and a

world which, in spite of the lessons of depression, is singularly cocky in its uncertainties, and tremendously proud of its illogical science, its uncorrelated philosophy, and its ugly art.

It is simply platitude to refer to the nervous tension under which we live. Buildings shake under us all night long as we sleep; swift cars and dashing planes shake under us as we travel; the smooth-flowing pen has been displaced by the rattling typewriter; peaceful conversation is now punctuated with the clamorous insistence of the radio or the pulsing beat of the restaurant orchestra; and in the evening, pictures shake before us on the silver screen or dancers perform gyrations, learned not from the school of the dead and gone Papinta with her butterfly skirt dance, but from the African tribal blood dance or circus acrobats flinging one another about at the deadly peril of limb and neck.

We are mad for speed. Each new record broken in the air or over the rails or on the sandy beach at Daytona is regarded as a supreme achievement. We are filling our hospitals with victims of the noise, jolting, confusion, and pounding consequent to this constant beating upon our nerves.

The inventions of the past thirty years have made us phenomenally cocky. More and more the attitude has been that man can do anything, that nothing lies beyond the limit of his possibilities. Regardless of the fact that his inventions in war and peace are in many cases actually destroying him, man during these years has felt himself more and more the master of nature, a creator in his own right. This spirit has been reflected most remarkably in his literature, his thought, his moral conduct, and his whole attitude toward God and his fellow-man.

The immoralists have so thoroughly confused thinking that today we do not have moral black and white, but a sort of universal and frightfully dull moral gray. Worse than that, of course, black and white have at the hands of these immoralists changed shades with such frequency that the black of the morning is the white of the evening, and the white of the evening may be pink, yellow, saffron, or purple by Tuesday next.

When in the olden days (say fifty years ago, which places it entirely outside the widest fringe of our modern thought), a young man was told the story of a robber baron, the conclusion was clearly defined. This robber baron might have put on his armor and ridden out to sack villages and rape women, but he knew, the story teller knew, and the young man who heard the story knew, that he was a villain and rode through his smoking villages and weeping women straight to hell.

Today that story would be and actually is told very differently. The story teller (from the university lecture platform or the popular book on morality) is not sure but what the robber baron may have been, for his age, the equivalent of the superman. He was obeying his urge to prove the theory of the survival of the fittest. As for there being anything like sin involved, sin itself is not recognized any longer in most universities and popular books, so quite possibly the robber baron may turn out to be not a ruffian and a hell-bound villain but really a

hero, blazing a trail of neo-morality, and a liberator of his own suppressed emotions.

When in ancient days a young woman lost her virtue and took to a life of sin, she was regarded with pity or repugnance, and was cut off from the rest of society. There was forgiveness for her, of course, should she repent her life of vice; but in the interval she was a sad and sorry object, and good women drew back with a prayer and a gesture of dislike.

Now, thanks to the "amateur competition" widely discussed today and in some philosophical quarters widely approved, the heroines of our popular novels and our best box-office films walk right straight through the most sordid and purple of lives to a penthouse on Park Avenue and a Rolls Royce, finished in ivory and silver. The best-known women in the public eye are often notoriously immoral, and their successive husbands and lovers, their European trips in company with oddly assorted men, are related avidly in the public press. The doings of women who rank with the famous courtesans of history are detailed to an eager public. If one of them has a cold in her head, this fact takes precedence as national news over a French-German peace pact. Virtuous women have been treated in literature as dull and uninteresting. Immorality has been presented as consistently interesting.

Into an age with ideas like these, walked this younger generation. It did not produce this age. It was a part of it, a product of it, so naturally the young generation was geared to a high-speed nervousness. Even boys and girls lived at high tension; they developed tense nerves. If the prevailing atmosphere were charged with cockiness, they developed an inevitable cockiness. And if the whole issue of right and wrong were thoroughly befogged, with Wall Street buccaneers receiving LL.D.'s from noted universities and courtesans marching in direct line to stardom, it is not surprising that youth's ideas of right and wrong were often more than a bit hazy and its conduct in line with its ideas.

How the present status of the world came about is not the question here. Nor do I particularly care what sloppy thinking and bad ethics reversed all the ideals and traditions of Christian civilization. We only know that this reversal and this sloppy thinking was something which the young men and women inherited from quite another group. The universities were ready to receive them, and the universities were quite willing to admit the wildest sort of thinking and the craziest sort of ethics. The entertainment world that featured sin in satin and vice in sables was the creation of the elders. The pirates of finance and the expensive and much-publicized daughters of joy were not recruited from the young.

With years I think we all begin to feel that the important element in the shaping of character is not systematic education but the atmosphere that surrounds us in our infancy and youth. The things that we draw in unconsciously are the things that leave the impress on our souls and stick with us through life.

So, though we were eager to give our sons and daughters basically fine Catholic educations, we often forgot that they lived surrounded by an atmosphere surcharged

with speed, nervous reaction, and high emotional stimulus; an atmosphere that was foggy with bad thinking and slovenly, emotional reasoning; an atmosphere through which great and crooked captains of industry walked with a golden glow and painted ladies swished to the soft rhythm of silks and ermine. Our children were soaking this all into their systems, no matter how careful the methodical training we gave them.

If they were nervous and restless, so was the world about them. If they loved speed in cars or speed in living, the headlines of the newspapers had probably dinned into them the conviction that speed was all important. If they were hazy about their moral standards, they had

probably contrasted the abstract principles of morality learned from school and Church with the very concrete examples of glamorously sinful living that leaped out at them from the newspapers, the best sellers, the silver screen, and the gossip of the world.

No one is trying to shift blame in sketching this background against which modern youth moved. But it is only fair to remember that modern youth did not produce this mad and dizzy world. This mad and dizzy world was the world waiting to receive them, toss them about, jazz their nerves, and befuddle their ideas. And a generation quite other than their own was the one that produced that world.

The Historic Carrolls

D. C. LAWLESS

IN our present "Bicentennial" studies one is distracted by the inveterate carelessness in designating the Carrolls. Even Washington, in his "Diaries," though he records over a score of meetings with one or other of the clan and held them all in the highest respect, fully names his host or his guest in very few instances. Elsewhere we find such gross blunders as calling Charles of Carrollton and the Archbishop first cousins; seating in the Continental Congress Daniel of Duddington who was then only a boy in his 'teens, and never held an office; making the latter and the Archbishop brothers; and fading Daniel the Statesman clear out of the pages of history.

Of these errors some of the most egregious are found in writers of such high repute that their correction seems almost hopeless. The consequence of this slovenly handling is that the reader can gain no clear-cut idea of the part each Carroll acted in the colonial and national drama, but only a confused notion that some of them did something or other besides Charles of Carrollton signing the Declaration of Independence. As if the Carrolls were a negligible quantity in American history!

The following paragraphs are not an attempt to set forth their achievements—that is matter for several books—but only to mark off by a few sharp outlines the identity of each as a sort of first aid to the reader. We shall name only those who enter into the historical picture, and shall not attempt to unravel their ancestry and kinship, except insofar as clarity demands.

James Carroll, said by some to be a son of Daniel of Litterluna, Ireland, was a large holder of real and personal property in Maryland in the first half of the eighteenth century. One of his holdings covered the site of the future Fort McHenry. He died childless, but left the seed of a row that rocked the province. He did this by willing the bulk of his property to two nephews, one of whom became the Rev. Anthony Carroll, S.J., a native of Ireland, and by naming as executors two other Carrolls.

Another and elder branch of the Carrolls was represented in the Colony by Dr. Charles Carroll, also called "of Annapolis." He and Charles Carroll of Doughoregan were the executors named under the will of James Car-

roll. All concerned were Catholics. But this Dr. Carroll later changed his religion and became a member of the Lower House of Assembly, whose doors were closed to Papists. About 1749, after the legal limit had elapsed, Charles of Doughoregan demanded a showing of his colleague in the matter of the estate of James Carroll. The Doctor stalled for time. His namesake became insistent, rejected a paltry sum in compromise, and demanded an accurate accounting for the benefit of the heirs.

Thereat the Doctor, now a legislator also, took refuge behind the penal laws against Catholics, and incited the Assembly to enforce them. Out of this controversy over an estate left for candidates for the priesthood—"who are men taken into Orders, and are priests," the renegade executor charged—arose a renewed and bitter persecution of the disfranchised Catholics. It lasted down to the eve of the Revolution, and was the condition that inspired Charles of Doughoregan's project to transplant part of the Maryland Catholic settlement to Louisiana. Dr. Charles Carroll was variously called the Chyrurgeon, the Apostate, of Annapolis, and of The Caves, the last being the name of his estate.

He was wealthy and influential, but his son, Charles the Barrister, was brilliant and distinguished as well. The latter was of the adopted religion of his father, represented in Maryland by the established Episcopal Church, and was also chosen a member of the Legislature. An able lawyer and a keen statesman, he became one of the Colonial and Revolutionary leaders of his State, and a loyal American patriot. He died in 1783.

Charles Carroll, born in 1660 to Daniel Carroll of Litterluna, Ireland, established that younger branch of the family in Maryland about the close of the seventeenth century. Secretary to Lord Powis, Minister to James II, he left England upon the advice of his chief when the clouds began to lower. He came to America carrying, through the favor of James, a commission as Attorney General of Maryland and a large grant of land on the Monocacy River. When King William made Maryland a royal province and deprived Lord Baltimore of his Proprietary rights, leaving him, however, his territorial

rights, the defrauded Proprietor made the Attorney General his Agent and General Receiver. This Carroll had already increased his property and influence in his own name, and was recognized as a representative Catholic. He died in 1720.

The Attorney General was the father of Charles of Doughoregan, whom we met above, and who was called after the name of the estate left him by his father. He was born in 1702. He received the traditional education of Maryland Catholics in the Jesuit schools on the European continent, and then studied law. He was an able and courageous man—his enemies called him a “powerful Papist”—and he became the logical champion of Catholics when the persecution, renewed against his own person over the fiduciary quarrel, sought to drive them out of the Colony. He died in 1781. By a strange fate, he is now frequently called Charles of Annapolis, thereby confusing him with his bitter foe, the Apostate. He is also called with the same effect Charles of the Caves. Then, to make confusion worse confounded, because he was a lawyer he is sometimes referred to as Charles the Barrister.

Charles of Doughoregan, to emphasize his proper title, was the father of Charles Carroll of Carrollton. The latter was born in 1737 and died in 1832. He assumed the designation of Carrollton when his father settled on him an estate of that name. He was educated at St. Omer's (Jesuit) in France, and in London and Paris, and came home in 1764 not only a scholar and lawyer, but a polished embryo statesman, the familiar of some of the leading ministers of Europe, and well versed in world politics.

Carroll of Carrollton is revered in the popular mind almost solely as a signer of the Declaration of Independence. But he was famous as the First Citizen of Maryland before he signed, and he performed many greater services for his country thereafter. It may be safely said that he was more influential in the American Revolution than non-Catholics allow or Catholics claim. He came into the limelight just when that persecution, innocently precipitated by his father over an estate, was about to give way to a toleration of the stamp Calvert had founded at St. Mary's in 1634; and he was the most powerful factor in the change by reason of his epochal clash with Daniel Dulaney over the Fee Bill in 1773.

This distinguished man, who has been underrated owing to the past dominance of Puritanism in American history and culture, has in one sense received more than his due. In the imposing role of First Citizen and Signer, he has drawn to himself all the credit of the Carrolls for statesmanship, so that, were he not presently mentioned, many of our readers would not even know that there was a Daniel Carroll the Statesman.

Charles Carroll, the Attorney General, had another son, Daniel, called the first Daniel of Duddington, from Duddington Pasture, a property (now part of the city of Washington) which he came into by marriage. This Daniel had a son Charles, called Charles of Carrollsburgh, a town site at the southern end of the pasture on the Anacostia River. Charles of Carrollsburgh, who was

first cousin of Charles of Carrollton, had a son Daniel, the second and last Daniel of Duddington, born about 1764, died in 1849. He, together with other property holders within the area of the future Federal city, signed an agreement with Washington in 1791 for the sale of part of his property, including Jenkin's Hill, later called Capitol Hill, on which the National Capitol stands.

Though a dominant character, he was a public-spirited and generous-hearted man, and was identified for many years with the development of Washington, municipal, Federal, social, and commercial. In superficial sketch books he is belabored as a grasping speculator, but an examination of the record will reveal that he did as much, if not more, for others and for the infant city than he did for himself.

Another family of the younger branch was established by Daniel Carroll at Upper Marlborough, Maryland. This Daniel was a son of Keane Carroll of Ireland, said to be a brother of Charles the Attorney General. Daniel of Upper Marlborough died in 1750. His second son and third child was John, later Archbishop. Granted as close a relationship of this family with that of the Attorney General as just indicated, Charles of Carrollton and Archbishop Carroll would still be far from first cousins.

John Carroll was educated at St. Omer's, crossing the ocean with Charles of Carrollton. He joined the Jesuits and did not return to this country till after the suppression of the Order. He came in 1774 in company with the Rev. Anthony Carroll, the legatee of that James Carroll we have already met. He was made Bishop of Baltimore in 1789, his Diocese covering the United States and its territories, until the creation of the Sees of Boston, New York, Philadelphia, and Bardstown in 1808, when he was made Archbishop. He carefully eschewed politics and attended strictly to his pastoral and episcopal duties, joining the American mission to secure the alliance or neutrality of the French Canadians only upon the urgent solicitation of Congress. He died in 1815. One of the ripest scholars in the country and the founder of the Catholic Hierarchy in the United States, he was the most distinguished American Catholic in religion as Charles Carroll of Carrollton was in statesmanship.

Considering the deserts of the Archbishop's elder brother, Daniel, he is the most neglected of the Carrolls. Daniel Carroll of Rock Creek, so called after his property north of the District of Columbia, was born at Upper Marlborough in 1733 and died at Rock Creek in 1796. Overshadowed by his famous namesake of Carrollton, and merged with his accidental associate in the building of Washington, Daniel of Duddington, he has almost disappeared from the picture, though he deserves a niche in the Hall of Fame as one of the Framers of the Constitution and Founders of the Government. There is no excuse for confounding him with Charles of Carrollton or attributing his services to that luminary. The Signer served in the Continental Congress at the beginning of the Revolution; Daniel Carroll of Rock Creek served at the close of the Revolution. Charles signed the Declaration of Independence; Daniel signed the Federal Constitution in his capacity as a member of the Constitu-

tional Convention in which he took an active part. Both were in the first United States Congress, Charles in the Senate, Daniel in the House.

Daniel Carroll of Rock Creek's last service to his country was performed as Commissioner of the District of Columbia, a position to which he was appointed, with two others, by his friend, the President, in 1791. In this capacity he has suffered a grave injustice in history, the identification of him as Daniel Carroll of Duddington. While the latter was an estimable gentleman, he is not made to appear so in print where he is represented as combining the incompatible roles of Commissioner of the Federal City and owner of the choice lots which the Commissioners were to choose and purchase for the Government. This error I treated in another paper in *AMERICA* (September 5, 1931). Suffice it to state here that Daniel Carroll of Rock Creek, the Statesman and Commissioner, of the family of Keane Carroll, Ireland, was a distinct person from, and thirty years older than, Daniel Carroll of Duddington, descendant of Charles the Attorney General, and owner of Capitol Hill.

To summarize: An older branch of the Carrolls was represented in Maryland by Dr. Charles Carroll of Annapolis and by his son, Charles Carroll the Barrister, both Episcopalians. The Litterluna branch was represented by Charles Carroll the Attorney General; by his sons, Charles of Doughoregan and the first Daniel of Duddington; by their sons, Charles of Carrollton and Charles of Carrollsburgh, respectively; and by the latter's son, the last Daniel of Duddington. A line closely related to this was founded by a son of Keane Carroll of Ireland, namely Daniel Carroll of Upper Marlborough, two of whose children were Archbishop Carroll and Daniel Carroll of Rock Creek, the Statesman. A third line, closely related to these two, died out with its founder, James Carroll.

This article does not begin to enumerate the Carrolls—it only identifies those who stand out in our history, or were the connecting links between the historic Carrolls.

Sociology

The Right to Work

JOHN E. DONNELLY

EVERY one has the natural right to exist. The corresponding duty which every right implies has sometimes been expressed by the familiar proverb, "The world owes every man a living." Normally, existence depends on labor. The natural law is "nothing for nothing." One lives either by his own toil or the toil of others. Even those who live on inherited wealth live on stored-up labor.

The right to work, therefore, would seem to follow as a necessary consequence to one's natural right to exist. But if this is so, the query arises on whom is the corresponding duty to furnish work imposed? As yet ethics has given no definite answer to this question. There is much said about the duty of one to work. The aptitude for work and production, with which nature endows man,

requires him to exercise his natural faculties for his well being and progress. Neglect of those faculties not only results in many physical ills but leaves him without means for existence, unless these means are supplied by what is produced by others. As a social being he receives many benefits from society and he must, therefore, make some return for the benefits he receives. "In the sweat of thy face thou shalt eat bread till thou return to the earth out of which thou wast taken," was the condemnation pronounced on Adam and his descendants on his fall from grace. So, in the natural order, man's physical preservation depends on toil, a neglect of which is a transgression of the moral law.

The great Christian moralists are, however, silent on the right of man to work. Even St. Thomas, in his *Summa*, fails to mention it. Assuredly, if it was an important subject he would not have omitted it. It would seem from this that unemployment was not an acute problem in their time. Then the guilds flourished on the patronage of the Church. The guilds took care of the independent workers, while the system of serfdom provided for the rest.

In some ways the serf was better off than the modern laborer. He always had plenty of work, and was assured of food, shelter, and clothing. He was attached to the soil of the lord of the manor, who could not capriciously cast him off, but was obliged to make provision against the infirmities of his age and sickness. The modern laborer, on the other hand, only possesses a commodity that perishes. If he cannot sell his labor today, it is wasted. If he must wait until tomorrow, he may have to go without food today, and be rendered less fitted for tomorrow's work.

But nowadays, when the natural resources are in the hands of a few, and all the raw materials have been appropriated, man needs permission to work. The former order has been changed. In earlier times employment was natural and usual; unemployment unnatural and unusual. It is not surprising, therefore, that only modern writers treat of the right to work, and these quite unsatisfactorily. Thus the Austrian Jesuit Father Noldin says:

Every man has the right to work, i.e., he has the right to seek labor by just means, and hence he has the right to demand that others shall not hinder him in the exercise of this right. This right is founded on another right, that of preserving and protecting life, to which industrial labor is often necessary.

However, Father Noldin adds:

No man has the right to work, i.e., to demand that some one else (whether a private individual or the State) should offer or procure him work, even though he is in need of the necessities of life.

The change wrought by the industrial revolution now makes the problem acute. Under a wider distribution of the natural resources and raw materials, man could compete against man and, as a general rule, make a living. The comparatively few who were disabled or disinclined to labor were usually supported by their kin or relatives; only in exceptional cases did they become a public charge. But when the natural resources are centered in a few and man has to compete against a dynamo or machine, which has to such a considerable extent displaced his labor, the

question, what shall he do to exist, presses for a speedy solution. That modern industrialism implies a margin of unemployed which varies only in degree is an economic fact which it would be extreme rashness to deny. All the facts point the other way.

How shall the right be exercised and on whom shall the obligation be placed? Up to the present time the answer of the moralist has been that if one does not possess the necessities for existence, he may take what he needs from another who possesses a superabundance of them. The moral obligation is thus imposed on those who possess more than they need to give to those who are in want. But the exercise of this right has always been fraught with danger, since it has no sanction in the law of the land, which in its too jealous defense of the rights of property goes to the extent of sacrificing the needs of the individual to the inviolability of another's possession. Moreover, under existing conditions, when the estimate of those unemployed reaches the imposing total of more than 10,000,000, the general exercise of this right would result in grave disorders or worse. A more practical solution of the problem must be found. And it must be found speedily.

As we have seen, the only duty so far recognized as imposed on the individual is that he shall not hinder one in search of work, although moralists admit that when one does furnish work, he incurs certain moral obligations towards the person employed, such as his duty to pay the laborer a living wage. But is there something more than a mere right to seek an opportunity to work? If not, what becomes of the natural right to existence which normally depends on labor? The proverb quoted at the beginning of this article, "The world owes every man a living," vaguely suggests that the duty to furnish the means of existence rests on society or the State. If so, may the State exact therefor the labor of the person benefited?

But what work shall the State furnish the unemployed? Its general function is to protect public and individual rights, and while (especially in view of recent well-known legislation) it cannot be said that it completely refrains from engaging in business, nevertheless, these activities on its part are merely incidental to the main purposes of its *raison d'être*. Doubtless in the construction of roads and the erection of public buildings the State may, indeed, give relief to some of the unemployed, but this would amount to but a fragmentary part of the vast business of the country.

That the duty to furnish work is gradually being recognized by the State is a proposition which public opinion and events seem to be daily making more evident. Divergent lines of thought are now conflicting with one another, but underlying all these appears to be a fairly well defined opinion that ultimately the State must assume the burden of providing for its citizens.

Omitting reference to such radical schools of thought as Communism or Socialism, there is a strong and constantly increasing minority which advocates that all business should be regulated by the State. Whether this view will ultimately prevail is at present beyond the prophecy

of man. Suffice it to say that the challenge is here and must be met.

Again there is the sentiment which has already procured the enactment of the workmen's compensation law, and is now agitating for unemployment and old-age pension insurances. Since the State is not equipped for the conduct of business, and is therefore unable to furnish work, it advances as reasons, which appear to be economically sound, that those who have profited by the labor of another should provide against his wants, rather than that he should become a public charge, with the cost of his sustenance borne by those who received no benefits from his work. This, of course, is no satisfactory solution of the problem. It does not create jobs or provide work, but it does indicate a recognition of the principle that the State must secure the natural right of existence of its citizens, even though it shifts the primary responsibility of providing for them on those most benefited by their labors.

Still again, it is contended with considerable force, that in the natural state and in simple civilization man would have ample opportunity to secure work. Government being responsible for the condition in which he must seek work, it is under the obligation to provide facilities by which he may obtain the work necessary for his existence and comfort. Just as the State will not permit the owner of both sides of a navigable river to close that river to navigation or fishing, or the owner of a large tract of land to refuse to allow it to be opened up for roads, for public convenience, so it should keep open some approaches to work in order that men may not suffer on account of conditions of private ownership, which it allowed to be developed. In accordance with the principles of distributive justice, "it should distribute the burdens according to capacity and the benefits according to need."

The above instances have been given solely for the purpose of showing the growing tendency on the part of the State to recognize its obligation to provide for the natural existence of its citizens. Perhaps in the course of time matters will readjust themselves, and what system will evolve from that readjustment is rash to predict. As far as industrial capitalism is concerned, it is now on trial. Whether it will survive seems extremely doubtful. Its ideal, if in the words of Chesterton, "systematic selfishness and sanctification of avarice can be called an ideal," has been the cause of so many of its disasters that men will hardly worship it much longer for its success. In the end, all the industrialists may be left to eat machinery and all financiers to feed on paper. That, at least, is the diet made ready for them.

The machine age, producing more than it can distribute, has brought about a condition which may possibly be remedied if the old guild principle of "brotherhoods in which each shall limit himself for the good of all" is adopted and practised. But that may mean the destruction of much machinery; it certainly will mean the elimination of selfishness and avarice—which is the keystone of the industrialist arch. I am, however, recommending no panacea. I am merely stating a problem that must be solved.

Education

Rules for Fond Parents

PAUL L. BLAKELY, S.J.

ALL over the country children are signing themselves with the saving sign of the Cross of Christ, for the Catholic school has risen from its Summer slumber, and this is our Easter time. Into this day of doubt and discouragement, the thought of these schools brings light and cheering.

Perhaps no other country has ever reared so glorious a monument to the honor of the living God. Our schools praise Him, they glorify Him, they are a propitiation for our many sins. Year after year they are sanctuaries for millions of children who learn in them the one philosophy of life that both fits for a useful career in this world, and prepares for citizenship in the everlasting Kingdom of God. Our people are poor in the goods of this world, but they gladly lay their sacrifice on the altar, for they know that whoever helps a Catholic school, or college, or university, gives to God.

Christian culture is morally impossible, unless we have Catholic schools. Yet the good we get from them is not bestowed *ex opere operato*, after the manner of a Sacrament. At this season of the year I have often heard Catholic fathers and mothers say, with a sigh, "Well, the children are back at school again, and I know that they are safe." Of course, if your children are in a real Catholic school, you have reason to feel that they are safe, but even then it is well to cross your fingers and make your reservations. It is true that their physical, mental, and religious welfare will be carefully promoted by specialists, for that is the business of the Catholic school, and in this sense the children are safe. But if you mean that now you may leave their mental and religious welfare to the teacher, then it is highly probable that they not safe at all.

For that sublime duty belongs to the home, and it cannot be alienated. It is a duty that calls for the best that is in every father and mother, and calls for it without ceasing. The job of being a parent is not an easy one. It reaches out into many fields, and one of the hurtful illusions of the day is that it need not reach into the school. When this illusion is examined we see clearly that it is the outcome of a conviction that the school can give the child all that is necessary for complete living, provided that he is subjected to its influence for about four hours daily for approximately 186 days per year.

A school can do many things, but that is one of a number of things that it cannot do. Unless parents cooperate with it intelligently, the high point of a school's success may be its ability to prepare a boy to enter the fourth grade. After that he may possibly stagger through the higher grades, mainly because there is no room for him in the lower, or because a kindly administration hopes that some day he will receive the infused gift of knowledge.

The job of educating a child would be simple enough if it were a kind of trepanning. With the lid of the skull lifted, and the necessary knowledge and culture neatly

packed in by skilled fingers, the patient could be left to nature and the hope of a speedy recovery. But education is not so simple. With some pupils, it seems to be very much like looking into a dark room at midnight for a black cat that isn't there. But even with the best, it is a slow process. It is not like baking these new patent biscuits, where nothing is required but ten minutes in the oven at 100 degrees, and then serve. You don't know how long, when the biscuit is a boy or girl, and you don't know at what degree, because you are not quite sure about the dough.

The long and the short of the matter is that this process, unlike soup, to continue the simile, needs many cooks. If we choose to regard the principal of the school as head chef, let us find a cook in Sister, the chief cook. But father and mother must be assistant cooks. Perhaps it is nearer the truth to say that as long as Johnny is in school, the three must be cooks of similar grade, working in harmony. That would be impossible in the average kitchen, I know, but I think it can be achieved when the cooks are the parents and a man or woman who has undertaken the work of teaching as a consecrated task. Assuming that it is possible, it should also be possible to lay down a few rules for parents, fond and otherwise.

A number of years ago a set was contributed to these pages by John Wiltbye. I thought they were fair enough, but since I have learned that they have been extensively plagiarized, the value I put on them has risen. Only a few days ago, I read them in the pages of a magazine that had drifted in from an island in the far seas, and they were attributed to an individual whose name I could not spell even if I could remember it. The preponderance of vowels and liquids led me to conclude, however, that it must be an old family name among the Maori. The copy I give here is taken from AMERICA for September 15, 1923; but I think that they were first published some years before that date.

"1. Send your child to school every day, and see that he arrives on time. A broken course usually means retardation, and habitual late-coming is almost as bad as absence.

"2. Although he may be an extraordinary boy, insist that he follow the regular school program. If Johnny says, 'I don't like arithmetic,' make him study arithmetic, even if you have to use a club. Juvenile precocity is frequently nothing but an excuse to escape hard work.

"3. Talk to him about his work at school, and let your interest teach him how important it is.

"4. Do not take for granted that the teacher is always wrong. It is quite probable, as things go, that he or she may be right.

"5. Call at the school occasionally, and make the acquaintance of the teacher and of the authorities. A personal interview is always the best way of settling any difficulty. To many a teacher, the parent is like the cuckoo: often heard but never seen.

"6. If you permit Johnny to go to the movies four or five times a week, or to engage in the butterfly life at the age of twelve, look for nothing but disaster.

"7. Remember that while the school has Johnny for

about twenty hours a week, you are supposed to have him for the remaining 148. Therefore, when telling the tale of Johnny's iniquities, divide the responsibility with due equity.

"8. Try to be as patient, both with Johnny and the school, as you wish others to be patient with you. We all have our faults, but the teacher is daily obliged to emulate Job."

There you have Mr. Wiltbye's octave. The rules were written with pupils in the elementary and high school in view, but I think they could also be applied with profit to boys and girls at college. Perhaps you do not need them except as an occasional reminder. Possibly, too, others would fit better the circumstances in which you find yourself. But I feel sure that the due observance of these eight rules will secure the proper degree of cooperation between parents and the school, and help to make your children what Our Lord wishes them to be.

With Scrip and Staff

AT a meeting of the Jefferson County Agricultural Society, held in Watertown, N. Y., on September 15, ways and means were discussed by the President of the Society of relieving the present distressing agricultural situation, with its low prices. The President recommended particularly the cultivation of home-grown wines, as a means of overcoming the pernicious and dangerous use of spirituous liquors which has become so prevalent of late. Can foreign grape-vines be successfully cultivated in this country? Apparently not, if we are to believe the August 14 issue of the *New England Farmer*, which cites the experience of one gentleman, Mr. R. W. Withers, who writes that last year he traveled in sixteen of the States, and as far as New Orleans; that he found that in every place where the attempt had been made to cultivate foreign vines, it had been unsuccessful. Even at Vevay, the Swiss colony in Indiana, he does not recollect to have seen a single European vine, except a very diminutive one. He quotes a particularly discouraging failure, that of the French emigrants in Green County, Ala., where Congress has given them lands for the express purpose and condition of cultivating the vine. Yet "never in one instance have they been repaid for their pains."

Nevertheless, the President still believed that if mildew were eliminated, the problem of foreign vines could be handled. Wonderful success has been attained by an experienced German gardener, Mr. Jacob Hepp, near Philadelphia, who for three years past has cultivated a fine crop of Morillon grapes. Mr. Cooper has made excellent wine on the Jersey shore, opposite to Philadelphia.

"Our position and our climate," remarked the President of the Jefferson County Society, "are peculiarly favorable to the cultivation of the vine."

THE present crisis, in the President's opinion, is due to the singular and fatal conjuncture of several different causes. The mere acquisition of the territory of Louisiana would itself alone not have caused it. Steamboats, which carry emigrants far to the West, are of course a menace. By them, "unnatural and unexpected

effects are produced, equal almost to the prolongation of the ocean, 1,000 miles in the midst of these three counties." Then, of course, there is the construction of the prodigious canal, which is to "unite the Ohio with the North River—New Orleans with New York." But these three events were followed, in "unexampled and dreadful combination," by three others. These were:

1. The rapid, and, for a while, constant fall of the value of the chief produce of our counties. It was so great, that the price of wheat . . . was reduced to . . . a price about two-thirds less than it had been in our country, since the beginning of its settlement.

2. The resolutions of Congress, at that time and since, to sell their lands much lower than before, instead of increasing the price as it could be expected, at least of those which by the new facilities of communication were rendered so much the more valuable.

3. The English Government, prompted by their jealousies of the increasing prosperity of the northern frontiers of their rival neighbors, enacted such laws as amount in fact to preventing not only the exportation into Canada of the produce of the United States, but even the navigation of the St. Lawrence within their limits; thus depriving the counties of Jefferson, St. Lawrence, and Lewis, of the last resource which was left to them for carrying to market their produce, which was already too much reduced to bear the expense of a land carriage.

Although we allow, concluded the President, that the low price of grain has rendered us more industrious and economical, "we think that a rise in the price of grain is needed for the encouragement of the possessors of improved farms. While discussing these matters, however, let us not forget the elegant works of our fair countrywomen. Their kind and successful efforts deserve highly the tribute of our sincere gratitude, and constant admiration. Let us ask from them the favor to join their voices in melody, to our humble supplications to the Supreme Being, that He may deign to bestow His blessings on our Society."

THUS reasoned, on a fair summer's afternoon in the year 1829, James Donatien Le Ray de Chaumont, founder and first President of the Jefferson County Agricultural Society, which had for its motto: "The Plough is of no Party." Some say that it was the first agricultural society in this country, and it may as well hold that title until some keen pursuer of "firsts" comes along with a still older champion. At any rate, there is a startling similarity between the problems and causes discussed in 1829 by James D. LeRay; and the transportation problems, the Ottawa tariffs, and other features of 1932. Nor is the problem of securing wine for our healthful consumption altogether a matter of past history.

This great civilizer, leader of the band of Frenchmen who were the pioneer settlers of that part of northern New York, left his name and the names of different members of his family upon the countryside. Cape Vincent, Rosiere, Chaumont, LeRaysville, Theresa, Alexandria Bay, etc., were all named after the early French Catholics.

The celebration in honor of the Washington Bicentennial held at Rosiere on September 5 of this year, 1932, recalled the history and romance of the region. Says the local historian, the Rev. P. S. Garand, in his "Historical Sketch of the Village of Clayton" (p. 14), after mentioning Cartier and Champlain:

It was the Catholic French explorers who named our islands *Mille Isles* (Thousand Islands), not because they counted them and found a thousand, but because they appeared to them as though they might be that number. It was the French Catholics who started the first settlement in this county on Carleton Island, in the beginning of the eighteenth century, for a Jesuit priest, Father Charlevoix, wrote in 1721 that Carleton Island, which they then called *Ile aux Couvreux*, was settled by them. Many French Generals went through this territory, the most prominent being De Courcelle, Francois de Salignac, De Fenelon, half-brother of the Archbishop of Cambrai, Count de Frontenac, De la Barre, Marquis de Nonville, M. de Villers, Montcalm, Chevalier de Levis et Ponchot.

Discourses at the Rosiere celebration, which was planned by the Most Rev. Joseph H. Conroy, D.D., Bishop of Ogdensburg, and arranged by the Pastor of St. Vincent's Church, Rosiere, the Rev. Matthew J. Sweeney, were given by the Rev. Richard Blackburn Washington, of Hot Springs, Va., and the Rev. John J. McGrath, S.J., of the Martyrs' Shrine, Auriesville, N. Y.

SEPTEMBER 5, the day of the celebration at Rosiere, was also the concluding day of the eighth annual convention of the Federated Coloured Catholics of the United States, held at St. Mark's Hall, New York City. The crowning feature scheduled for this convention was an historic occasion, the Mass and Communion of Intercession, to be said on Sunday, September 4, by His Eminence Patrick Cardinal Hayes, in St. Patrick's Cathedral in New York. Two great intentions were proposed for this Mass and for the great throng of colored Catholics attending it: as a spiritual intention: the conversion of the Negro race in America to the Catholic Faith; and, as a temporal intention, the imploring of the Divine Mercy upon all mankind in the present crisis. On Monday morning, September 5, a Solemn Memorial Mass, celebrated by the Most Rev. William J. Hafey, D.D., Bishop of Raleigh, N. C., was arranged for at the Church of St. Charles Borromeo, West One-hundred-forty-first Street, for the souls of the Bishops, priests, and Religious, who have died in the spiritual service of the colored race during the past year, as well as for the deceased members of the Federation.

The Federation, according to its program, "undertakes to promote relations between the races based upon Christian principles, through the education of the public as to the situation, needs, and progress of the Negro group in America." On Saturday, September 3, a special all-day meeting of the Catholic Conference on Industrial Problems, on the Negro in industry, was opened by a paper on "The Right for Work for All as Against the Present Economic System," by Mr. George N. Shuster, Managing Editor of the *Commonweal*. At the evening session, Father Parsons, Editor of *AMERICA*, spoke on the teachings of Pope Pius XI with regard to proper working conditions. The convention meeting proper, on Monday, was devoted to the topic of Negro History, looked at in general, and from the particular point of view of the Catholic Church in this country, and several prominent white and Negro speakers took part.

Some of the bearings of this convention will be discussed in a later issue.

THE PILGRIM.

Back of Business

This depression, bad as it was (and is) prompted some of us to hope that it would be bad enough to lead to fundamental changes in our economic structure; that we would be set to thinking about fundamental causes; that we would be lifted out of our "tomorrow-is-another-day" attitude; that we would see earnest attempts for the establishment of a reliable currency standard instead of gold which is standard and merchandise at the same time; that there would be some sound changes in our banking system; that our arbitrary handling of credits would be subjected to certain restrictive measures; that unemployment would be counteracted effectively; and so on.

The recent Hoover economic conference has given us a welcome opportunity to see where the country stands in the matter of conceiving economic principles. And what we saw was this: President Hoover declared: "The problem before this conference is not to settle great questions of the future or to establish artificialities." Secretary Mills said: "We are not setting up an economic council to endeavor to direct the economic policies of the country." Perhaps they are right. To the thoughtful observer it would appear, however, that the problems involved (for instance, the distribution of income or the passing of production control into the hands of financiers) are by far too fundamental to be solved by anything else but the settling of "great questions of the future" or by a dictatorial economic council.

I sincerely believe that this depression is no temporary affair. In my opinion, the incongruity between this enormous industrial production capacity, on one side, and the constantly reduced buying power of the people (reduced through the profit-seeking investment policies of the man who makes \$3,000 or \$5,000 a year and puts it, of course, into production) requires radical remedies. The remedies, as proposed by the economic conference consist of: (1) Making credit available to business; how profits and security are to be restored (which alone will attract credits on a large scale) is not said; (2) Increased employment on railroads; this means increased expenditure, which is hardly reconcilable with the present plight of the railroads; (3) Expansion of capital expenditures by industry; industrial funds are near exhaustion; (4) Increased employment through the sharing-work movement; if hours are shorter and more men are employed, it will cause higher production cost; if increased employment is to be balanced through wage cuts, it will further reduce national buying power; (5 and 6) Stimulation of home repairs and improvements, etc; the proposed moratorium and loans to home owners, to be effective and sound, must be backed up by increased income on part of the recipients.

There is not one radical remedy in any one of these six points, such as a moratorium on debts, simplification of the railroad system, limited government control of credit policies, etc. But there is tribute to the influx of gold, there is confidence that the major crisis had been overcome, there is recognition of the tremendous resourcefulness of our people.

GERHARD HIRSCHFELD.

Literature

The Case for Louise Imogen Guiney

JOSEPH J. REILLY

"SHE has done," says Alice Brown, "the most authentic and exquisite verse America has yet produced." "Much of her work," says Louis Untermeyer, "is poeticizing rather than poetry." Where, between these two judgments, does the truth lie? What is the case for Louise Guiney?

Louise Guiney was a soldier's daughter with a partially Celtic inheritance in whom were Celtic gallantry, Celtic loyalties—often to dead yesterdays and lost causes—and a more than Celtic passion for the things beyond the stars, the unseen realities which to her, as to Newman, were the only things that mattered. Hers was the soul of a "not impossible she" of some Bayard's dreams, who never flinched at the threat of danger and looked undaunted into the face of fear. She fronted life in the spirit of her St. George:

Oh, give my youth, my faith, my sword
Choice of the heart's desire:
A short life in the saddle, Lord!
Not long life by the fire.

In her slender virginal body dwelt as gallant a soul as ever rode to the charge at Fontenoy or Balaclava. Life in her eyes was a moral battle, best met (it pleased her to think) not by plodding infantrymen but by brisk cavalry "alert to the saddle" from whose gallant company "cowards and laggards fall back" and the shapes that "appeal and entice" are banished.

A dipping of plumes, a tear, a shake of the bride,
A passing salute to this world and her pitiful beauty:
We hurry with never a word in the track of our fathers.
We speed to the land of no name, out-racing the storm-wind;
We leap to the infinite dark like sparks from the anvil.
Thou leadest, O God! All's well with Thy troopers that follow.

In that glorious poem, "The Wild Ride," with the hoof-beats of its anapestic meter, its verve, its thrilling call to those whose quest lies "beyond the sunset and the stars," you have the spirit of Louise Guiney revealed in one of the finest deliverances in American poetry. There re-echoes in it such a sound as surprised Sir Philip Sidney in the "Ballad of Chevy Chase" and stirred him to the heart like the call of a trumpet.

In "The Three Kings" the splendor of charging horsemen gives way to the threat of defeat: fate and a heritage of fear are pressing forward to victory. The admonition to fight on and, if need be, to "Die, driven against the wall," catches the inspiring note of Browning's "Epilogue to Asolando," Tennyson's "Light Brigade," Arnold's "Last Word," and Henley's "Invictus," and offers a tonic to a generation of frayed nerves and defeated wills.

As Louise Guiney grew older, she became aware that she had missed popularity, even wide recognition, and there were moments when only a heart as brave as hers could resist the bitterness of that discovery. Why did the children of the world gaze with unseeing eyes upon the dedicated spirits among them, turn aside with unheeding ears and unanswering lips? Is popularity the meas-

ure of success? Who, she asks, are the failures, and her thoughts in answer take shape in a lyric too perfect for praise, "The Vigil-at-Arms," for which the Browning of "Childe Roland" must have acclaimed her in the fields of asphodel.

Keep holy watch with silence, prayer, and fasting
Till morning break and every bugle play;
Unto the One aware from everlasting
Dear are the winners: thou art more than they.
Forth from this peace on manhood's way thou goest,
Flushed with resolve, and radiant in mail;
Blessing supreme for men unborn thou sewest,
O knight elect! O soul ordained to fail!

Like William Morris "born out of her due time," she turned longing eyes upon more bright and ample days, not, as in his case, to the medieval past, but to the seventeenth century and to certain winning figures, knightly, high-souled, "ordained to fail." She loved the gallant Falkland who abandoned books and treasured peace to fight for his king and perished at Newbury; Bonny Dundee, poet and cavalier, whose brilliant exploits ended on the scaffold; Henry Vaughan ("my Vaughan" she called him) who gave up the Muses for the battlefield at the call of duty and whose soul, like Falkland's, Dundee's, and her own, "was like a star and dwelt apart." In a later day her heroes were William Hazlitt, the "dear and battling spirit," dead in his prime, neglected and destitute, and Stevenson gallantly smiling in the face of death. In an earlier generation the recusant poets, whose songs were stilled only by rack and rope, won her adoration, and to Edmund Campion, sweetest singer of them all, martyred in 1581, she dedicated a little volume of faultless prose. To the poet Surrey, executed in Campion's childhood, she wrote a sonnet whose sestet reveals the fervor of her hero worship and an emotional abandon rare in her poetry:

At Framlingham tonight if there should be
No guest beyond a sea-born wind that sighs,
No guard save moonlight's crossed and trailing spears
And I, your pilgrim, call you, Oh, let me
In at the gate! and smile into the eyes
That sought you, Surrey, down three hundred years.

When Louise Guiney, a passionate pilgrim, went to England, it was obviously in response to the call of a past rich in appealing traditions. To her, Oxford and its dreaming spires was a Mecca for spirit no less than for mind. She found it a haunt of ancient peace, with birds a-flutter among the ivied walls on which the "frugal sunshine" fell "silver as rain," and clocks that were "wardens of hours and ages," and when she took her leave it was with reluctant step and backward glance. She sought out the Brecon Valley for Vaughan's sake and the river Usk from which her beloved poet drew

A play of thought more mystic than the dawn
And death at home; and centuried, sylvan sleep.

She wandered about London visiting the great Reading Room of the British Museum, York Stairs, and the church of St. Peter-ad-Vincula, in whose shadow many a noble perished on the scaffold, and she stood breathless with adoration in Westminster Abbey, glorious with Catholic memories. Even the docks, the lights, the Sunday chimes in the city, and—most beautiful of all—the doves of St. Paul's that "Shook their warm wings, drizzling the golden noon" inspired her to poetry.

Ivy, trees, rivers seeking the ocean, skies serene with stars or dark with lowering clouds, the wonder of dawn, the magic of twilight, hills and the sea, sweet-scented April and brown October—all had their appeal for her. Sometimes they made her conscious of a strange weariness (as in "The Still of the Year"); again, they awakened a wistfulness (as in "Temperaments"); again, they failed to bring solace to her spirit when it wandered in desert places, chilled and alone. In such an hour she marks the beauty of sea and shore and trees, the sportive singing of the bluebird; the herds that

Go hillward in the honeyed rain;
The midges meet. I cry to Thee
Whose heart
Remembers each of these: Thou art
My God Who hast forgotten me!

Only Christina Rossetti could have written that lyric ("An October Litany") in which humility, poignancy, and beauty are as one.

If Louise Guiney knew spiritual desolation she had her compensating joy, almost bewildering in its intensity. Once in a never-to-be-forgotten twilight, as she walked "down the blossomed aisle of April," its scented breath drifting as from "the frontiers of infinity" bore intimations of a Mysterious Presence that left her faint:

(There) in the valley

At a turn of the orchard alley,
When a wild aroma touched me in the moist and moveless air,
Like breath indeed from out Thee, or as airy vesture round Thee,
Then was it I went faintly, for fear I had nearly found Thee,
O Hidden, O Perfect, O Desired! O first and final Fair!

In that last cry of awe and love, this New England girl for a divine moment transcended Wordsworth with all his awareness of nature and its mystery, and shared the passionate rapture of St. Augustine.

Louise Guiney will never be popular. Love to her was a sentiment, not a passion ("Nocturne," "Charista Musing," "When on the Marge of Evening"—all beautiful—are proof), her bravery and optimism implied faith and will, her austerity was unwavering, and from these things, mundane tastes turn away. But to those who know her frustrations, her disappointments, her humiliating anxieties, and, in the teeth of them, her gallantry of spirit, and love its exquisite utterance, her finest poetry—and whose is finer?—will always be as the sound of bugles calling in the dawn.

THE MASTER

Time said to Life: "Do thou my bidding, slave.
Weave thou my fabric or I cut the thread.
About thee are the unnumberable dead,
And all thou seekest hides in yonder grave.
Before thee went the beautiful, the brave,
The undaunted heroes whom the Caesars led—
These are laid low within a little bed
And over them brown Autumn grasses wave."

Life said to Time: "No slave am I to thee.
Master I am, and thou my trusted tool
Wrought by the high God to my eager hand.
Wielding thee well I verily am free—
Free from the folly of the taskless fool
Who knows thee not, to serve or to command."

JOHN JEROME ROONEY.

REVIEWS

Geschichte der Päpste. Vol. XVI. Band (1740-1799) Erste Abteilung. By VON LUDWIG FREIHERRN VON PASTOR. St. Louis: B. Herder Book Company. \$7.50.

History of the Popes. Vols. XXI and XXII. Edited by RALPH FRANCIS KERR. St. Louis: B. Herder Book Company. \$5.00 per volume.

The first of the above-named books, in the original German, is the latest addition to the series of Pastor's monumental works about the Popes. Its appearance in English is awaited with eager expectancy. The two latter are English translations of an earlier volume of the same series. They cover the period from 1585 to 1591, and deal principally with the Pontificate of Sixtus V; though the last hundred or more pages of Volume XXII carry the story onward through the brief reigns of Urban VII, Gregory XIV, and Innocent IX, who died December 30, 1591. That Sixtus V was an active, energetic, and zealous Pope, endowed with more courage than is usually the case in the average man, even though he be a Supreme Pontiff, becomes progressively plain to the reader. Abundant records have been critically examined by Pastor and the results of his masterly industry are set before the interested searcher after historic truth with a skill that is rare and in a style that is convincing. Occasionally the multiplied details of some important undertaking grow irksome and the reader's attention lags, but the recital of these minutiae is of great value because they testify to the original soundness and enduring worth of Pope Sixtus V's achievements, both material and spiritual, many of which are still operative and influential today. Each of these volumes is copiously documented, furnished with a descriptive table of contents, and closed with an alphabetical index of names. A sufficiently ample introduction to Volume XXI summarizes conditions existing at the time of the election of Sixtus V; hence, without reference to previous volumes, the story of the Popes could be satisfactorily taken up at that point even by one not familiar with what had gone before. However, the complete series can be and is unhesitatingly recommended to any serious scholar as a work of surpassing excellence. M. J. S.

A History of American Economic Life. By EDWARD C. KIRKLAND. New York: F. S. Crofts and Company. \$5.00.

This is a moving narrative of American development from colony to commonwealth, from commonwealth to nation, and from nation to empire. Within three centuries what had been a thin line of settlements stretched out along the Atlantic coast secured its independence, expanded to fill a continent, acquired overseas possessions, and became an imperial nation. The ample resources which made possible this development, the methods by which they were utilized, and the results of their exploitation in creating fortunes and poverty—all have been described as well as measured in this book. Although the author does not essay to write a technological history, he often succeeds by a few deft phrases in revealing the technique of a process or mechanism that has changed the life of men. The work and science of American agriculture is portrayed as it rose along the eastern seaboard, with slavery or without, and then was adapted to new methods of transportation, while competing crops poured in from new areas. The march of the frontier is properly integrated with other aspects of American farming and industrial localization. Marketing, domestic and foreign, is analyzed; nor is the interplay of government and business neglected: dollar diplomacy, railroad finance, tariff subsidies. At the same time, the book is a gallery of scenes and portraits. Roosevelt, Wilson, and Gompers are presented in short, vivid pen pictures as forces that swayed labor legislation, bringing shorter hours and pay increases to the workingman. Professor Kirkland very properly notes that life, liberty, property, due process of law, police power—all have been given content by judicial interpretation. He skilfully weaves this material into the chapter, "The Wage Earner Under Competition." Although the author treats such modern developments as the Mexican oil conflicts and the stock-market crash, he is at his best in picturing

production in the colonial period and the connection of slavery with the agricultural revolution. The chapter on European backgrounds represents an excellent innovation in textbooks of this type and gives fair treatment to the French and Spanish, as well as English, explorers. Curiously enough, the doctrine of Mercantilism, which postulates that the State be a self-contained economic unit, dominates the story from beginning to end. J. F. T.

Marcel Proust: sa révélation psychologique. By ARNAUD DANDIEU. Paris: Firmin-Didot.

Marcel Proust, despite his history, was a good deal less than a Catholic and perhaps somewhat less than a man; but one loses all patience with those chambering reviewers who see in his work nothing more than a roundabout approach to the age-old quarry of the impassioned butterfly. Someone has said that Proust's work should have been written only by an Augustine; and this prompts the only remark with which we would commend Arnaud Dandieu's definitive study. Proust cultivated, or was a victim of, the mysterious obsession of the past—that inquietude for aorist things, for the blue-vase miracle of the perfect recollection, which fleetingly clouds so many foreheads and parts for an immeasurable moment so many speechless lips. But Augustine's memory, awed by ancient rocks and solitudes, was shot through and through with intelligence and love, whereas there was in Proust no thought that binds and no affection; and while Augustine could integrate the stuff and phantoms of the darkness into the reality of increasing time and purpose, Proust lost himself farther and farther in the corners of infantility, until the world and he went asunder into shining and perfumed things. If Proust had only found them symbols! But they remained mere associations: Proust was unspoiled in his selfishness. Out of all the significant world of sound which Augustine ecstatically hymns in the sixth book "De Musica," all that Proust clapped hands to was a glittering phrase from the sonata of Vinteuil: "Aux Italiens."

F. B.

A Planned Society. By GEORGE SOULE. New York: The Macmillan Company. \$2.50.

In this pleasant, intelligent little treatise, Mr. Soule does not attempt, as the title might indicate, to lay down cut-and-dried plans for the world's reconstruction. Rather he runs over the social and economic field, showing much familiarity with modern trends and discussions, analyzes the present scene, and offers some simple suggestions for making a "beginning" in the work of planning. He is impeded, in a way, by his own fluency, which leads him to be somewhat discursive. At the same time, he has plenty of sage observations, as, for instance, when he defines "normalcy" as "the subordination of politics, religion, literature, and the arts to business." Although Mr. Soule is emphatically a "Liberal," the Utopian character of Marxianism is neatly characterized, and the difficulty noted of abolishing the unskilled proletariat. His remarks on cooperation show familiarity with the essential problem of cooperatives. The three goals that he sets, on page 244, as the proximate aims of a national planning machinery in the United States, are soundly conceived. On the other hand, Mr. Soule's liberation from any religious inhibitions results in his losing sight of those ultimate ethical concepts which are the guide and key to all constructive planning. His concept of industry (p. 151) as "one vast enterprise in which all members of industrial society are workers and shareholders in common," shows that he can look considerably further than the profit motive, which he rejects as the right goal of organized society, and that he can envision something of the breadth of the Catholic economic ideal. But the notion that religion is made up merely of "artifices," that God is "artificial," and that "naive religion" encourages a "fanciful participation in another world" betrays a certain religious illiteracy which makes itself felt when he struggles with the idea of liberty itself, and leaves him at the threshold of his main problem.

J. L. F.

BOOKS AND AUTHORS

Vignettes of Germany.—In spite of the note of triumph in the title, "I Saw Hitler!" by Dorothy Thompson (Farrar and Rinehart. \$1.00), is not written in a strain of extravagant eulogy. According to Miss Thompson it is a great deal easier to organize revolts than it is to rule, and, since Hitler's program is weak in "considered ideas," it will be exposed with pitiless severity the day the Nazis "come to power." Once installed in the Wilhelmstrasse, it will be necessary to do more than shout: "Down with the Jew!"

A critico-historical explanation of the mood which makes many Germans respond to the appeal for desperate remedies, is found in "Deutschlands Unglück 1917—und Jetzt?" by Friedrich Ritter von Lama (Kösel and Pustet.) The author gives a thoroughly documented account of the peace efforts of Benedict XV in 1917, showing that they would have been successful had not the military camarilla been unwilling to accept a pacific solution from the hands of the Pope. The way, therefore, was paved for what all Germans call "the collapse" of 1918.

A calmer note is sounded in "Passing Through Germany," a handbook of travel and information (Berlin: Terramare Office). The treasure chambers of Cologne, famous Munich churches, the Zeiss Planetarium, the Leipzig Fair, and beautiful Silesia are described with warmth and detail. The volume is handsomely illustrated and ideally adapted to the desires, if not the needs, of the average American tourist.

For the College Student.—Among the recent text-books for the college courses in the sciences is the revised edition of "The Science of Biology" (Crowell. \$3.75), by George G. Scott. After two sections, one devoted to the biology of plants, the other to animal biology, the latter half of the book presents an orderly consideration of the more important problems in embryology, histology, physiology, etc. The author has been cautious enough to note the difference between an established law, a theory, and a hypothesis, in regard to organic evolution. "If at any time," he remarks, "new discoveries in biologic science discredit it, the theory (of Evolution) will no longer form part of the body of biologic law." No doubt is left in the reader's mind, however, that Professor Scott accepts Evolution as a proven fact.

Prof. L. L. Woodruff, of Yale, in a completely revised edition of "Foundations of Biology" (Macmillan. \$3.50), brings together in brief form the fundamental principles of biology. The author's effort to reduce technical terminology to the "residual minimum inherent in exact scientific presentation" has been sufficiently successful to make the text intelligible to the average well-educated layman, as well as to the college student for whom it is primarily intended. The same author's "Animal Biology" (Macmillan. \$3.50) is a special adaptation of "Foundations of Biology" for college courses in animal biology and general zoology in which plants are considered only incidentally in their relations with animals. Professor Woodruff's exposition, in each of his books, of the "evidence for Evolution" is such as to imply that only the hopeless obscurantist could have any doubts on the subject.

Similarly emphatic on the subject of Evolution, A. F. Shull, in "Principles of Animal Biology" (McGraw-Hill), the text used for the elementary course in zoology at the University of Michigan, states his conviction that "no thinking person now denies the fact of Evolution," and, referring more specifically to man, he feels "there is scarcely room to question the common ancestry of man and the apes." The text aims at an approach to the study of zoology through a presentation of "basic principles and broad generalizations." There is an excellent glossary of technical terms and a good index.

"Europe in the Middle Ages" (Heath. \$3.48), by Warren O. Ault, is a text-book for the college course in medieval history and for the medieval portion of the course in general European history. It aims at presenting a cultural outline of the history of the Middle Ages. Hence the treatment is largely topical, nine chapters, for example, being devoted to various medieval institutions,

the Medieval Church, the Universities, Feudalism, etc. In spite, however, of a lucid and very interesting style, the author's lack of understanding of things Catholic mars his presentation of a period when the history of Europe was almost synonymous with the history of the Catholic Church.

Juvenile.—Without attempting any interpretation as do most of biographers of the Maid of Orleans, Jeanette Eaton has sketched for younger readers the salient facts in the warrior-saint's career under the title "Jeanne d'Arc" (Harper. \$1.25). It is merely meant to introduce boys and girls to the little shepherdess of Domremy.

For boys and girls nine, ten, and eleven years of age, the Junior Literary Guild selects "Out of the Flame" (Longmans, Green. \$2.50), written by Eloise Lowmsbery and illustrated by Elizabeth Tyler Wolcott, to take us back to those sixteenth-century royal children of travel whose life centered around the political and social struggles of the court of François I, King of France. The hero, Pierre Bayard, page at the court of the king, endeavors to maintain the ideals of knighthood among the royal children as they play and hunt together. In the introduction to the book, we feel that the author lacks the true historical perspective when she states, speaking of the changes of the sixteenth century: "People began throwing off the heavy weights which had bowed and smothered them, weights of Church and State, of taxes and ignorance." We continue to believe that such inaccurate statements do not enhance the value of a book intended for juveniles.

For older boys, the Guild offers "Heroes of Civilization," by Joseph Cottler and Haym Jaffe, with illustrations by Forrest W. Orr (Little, Brown. \$3.00). In this interesting and well-written book, we have brief biographical sketches of the outstanding men in the fields of exploration, pure science, invention, biology, and medicine. From Marco Polo to Copernicus, from Gutenberg to Pasteur, the trail leads on to the concluding sketch of the obscure, yet famous, Austrian monk, Gregor Johann Mendel, famed for his compilation of the Mendelian theory of heredity. This book will make a strong appeal to the healthy imagination of the real boy.

Margaret Leveson Gower's "The Good Detectives" (Century, \$2.00), is a book for youthful readers. How these boys and their sister, all with ambitions to become detectives, scent a secret and discover it, will hold the attention of most children entering their teens. "Dickie," "Charles," and "Petronella," being British, talk English as it is spoken the other side of the Atlantic. Naturally, youthful American readers will come across some words and expressions not current in their vocabulary.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AUDITORY AND VISUAL CUES IN MAZE LEARNING. Warner Brown. University of California Press.
 BEST SHORT STORIES OF 1932, THE. Edited by Edward J. O'Brien. \$2.50. Dodd, Mead.
 CORN AND COCKLE. Most Rev. P. E. Magennis, O. Carm. Gill.
 FORTRESS, THE. Hugh Walpole. \$2.50. Doubleday, Doran.
 GRAFT! Rev. Edward Lodge Curran. 5 cents. Paulist Press.
 INHERITANCE. Phyllis Bentley. \$2.50. Macmillan.
 JULIUS CAESAR. John Buchan. \$2.00. Appleton.
 LAUGHING PIONEER, THE. Paul Green. \$2.50. McBride.
 LENIN. James Maxton. \$2.00. Appleton.
 MARLBOROUGH. Sir John Fortescue. \$2.00. Appleton.
 OUTLINES OF SOCIOLOGY. John L. Gillin and Frank W. Blackmar. \$3.00. Macmillan.
 PAUL GREEN. Barrett H. Clark. McBride.
 POCKET DICTIONARY OF ENGLISH RHYMES, A. Walter Ripman. \$2.50. Dutton.
 QUEST OF SOLITUDE, THE. Peter F. Anson. Dent.
 RED SMOKE. Isaac Don Levine. \$2.00. McBride.
 REPORT ON ARCHEOLOGICAL RESEARCH IN THE FOOTHILLS OF THE PYRENEES. J. Townsend Russell. Smithsonian Institution.
 REVOLT OF THE MASSES, THE. Jose Ortega y Gasset. \$2.75. Norton.
 ROAD OF DESPERATION, THE. Mary Hastings Bradley. \$2.00. Appleton.
 ST. PAUL. Wilfred Knox. \$2.00. Appleton.
 SOVIET WORKER, THE. Joseph Freeman. \$2.50. Liveright.
 SUBJECT INDEX TO THE ECONOMIC AND FINANCIAL DOCUMENTS OF THE LEAGUE OF NATIONS, 1927-1930. Eric C. Wendelin. \$1.50. World Peace Foundation.
 TEN COMMANDMENTS, THE. John Henderson Powell, Jr. \$1.50. Macmillan.
 TENTH MOON, THE. Dawn Powell. \$2.00. Farrar and Rinehart.
 TRAGEDY OF V. THE. Barnaby Ross. \$2.00. Viking.
 WHAT PRICE WALL STREET? Forrest Davis. \$3.00. Godwin.

The Journey Inward. The Law o' the Lariat. Nothing but Wodehouse. The Green Knife.

Heralded as one of the most significant novels of the younger generation of German literary men, hailed by an English critic as a rare kind of novel and a most exciting one, "The Journey Inward" (Viking. \$2.50), by Kurt Heuser, is a thrilling theme of fiction and fact which entices, entrances, enraptures the reader in its fascinating description of life along the East Coast of Africa. It leads us into the African jungle, introduces us to the exotic characters who reside there, tells us about the trickery and treachery of certain European invasions of the interior, reveals the dangers and difficulties of the civilized cartographer of this uncharted region, makes us feel the loneliness and nostalgia of the surveyor in the midst of the life, work, manners, customs, and weird practices of the natives. With the exception of the sexual part of the narrative, which is rather rancid at times, the book deserves well of the American reading public.

One whose interest and memories of the rough, sturdy life of the frontier days has become hazy and obscured by the increasing demands of modern life, will do well to spend a few hours reading "The Law o' the Lariat" (Dial. \$2.00) by Oliver Strange. Interest is aroused in the first page—an interest that grips and is sustained to the end through the medium of action. It is also in action that the characters, good and bad, are set forth. A strain of keen humor and ready wit relieves the tension of tragic action. Sympathy from the start so wholeheartedly extended to the lad of twelve, who sees his father ruthlessly strung to a tree, only because he was a "nester," is readily extended to the hero who comes to help set aright the injustice done the boy's father. Physically a perfect specimen of manhood, he is likewise honorable, brave, strong, quick-witted, fearless even in the face of death, ready always to take a chance, and able instantly to have recourse to his revolver with deadly, accurate effectiveness. Impossible situations are not uncommon, still never distracting. Killings are frequent, yet always in self-defense or in defense of the life or honor of others. One closes the book with a sense of satisfied justice when the leader of the "White Masks" is shot, the young lad now grown to manhood restored to the girl he loves, and her father freed from the villain's oppressing influence.

Many a Wodehouse enthusiast will agree with Ogden Nash, who edited "Nothing but Wodehouse" (Doubleday, Doran, \$2.39) that "the work of P. G. Wodehouse needs no introduction." This volume contains a complete novel, "Leave It to Psmith," and selections from various of his other works, some featuring the ever-efficient Jeeves, others relating to the exploits of Stanley Featherstonehaugh Utridge, and, from "Meet Mr. Mulliner" and "Mr. Mulliner Speaking," a few adventures of the multitudinous Mulliner family. All of these are happily entertaining, and this book will be a pleasing addition to the library of any Wodehouse admirer who has not previously read these stories. While one may disagree with Mr. Nash in his selections—as, for instance, in the choice of the Utridge series—one must also appreciate his difficulties in making a choice, as he says, "from the work of an author who seems always to be at his best."

Dr. Hailey's sleuthing powers are stretched to the utmost in "The Green Knife" (Lippincott. \$2.00), by Anthony Wynne. Murder in a locked room—always a satisfactory beginning—is the first problem which confronts him the night of his arrival at Sir Dyce Chalfont's Hampshire estate; and three more murders, evidently made necessary by the first, only deepen the mystery. High finance and Sir Dyce's beautiful young wife add other complications, to say nothing of an unscrupulous lawyer, an impoverished land agent, and a distressed damsel. Colonel Wickham, of the C. I. D., is in despair; so Dr. Hailey has no choice but to discover the criminal. However, even he might have failed had it not been for certain brass filings found in the tool house, and some strenuous brain work. The story is carefully constructed and the period of suspense well sustained; but it is to be regretted that the murderer's method of killing, when at last divulged, seems particularly incredible.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Tradition of the Law

To the Editor of AMERICA:

I have read John Wiltbye's "What the Soldier Said" with considerable interest. It is time for somebody to point out that an investigation is waste of time and money unless its conclusions are based on evidence. We have had plenty of innuendo and a flood of inference, but no evidence.

But other principles are involved in this New York cat-and-dog fight. Let me mention but one. The sheriff of New York was removed some months ago on the ground that he could not explain to the satisfaction of the Governor the source of his income. The Governor ruled, in substance, that every public official under charges must prove that he is innocent. But the whole tradition of the criminal law is that no punishment can be imposed unless the guilt of the accused has been established beyond reasonable doubt. To hold that a State official who has the power of removal may reverse this process, and compel the defendant to establish his innocence is a highly dangerous departure from the received tradition.

Swept away by the hue and cry of the embattled investigators, the press has been far from helpful in forming a healthy public opinion in these matters. Thus, in an editorial on August 19, the esteemed *Times* characterized an application for an injunction against Governor Roosevelt as "an old Tammany device, dating back at least to the days of Boss Tweed," and added that the petition was made "in the chambers of a friendly judge." Since, by supposition, we live under a government of laws and not of men, no citizen should be charged with impropriety when he appeals for protection to the courts. Would the *Times* have him pick up a gun? Incidentally, the judge in question is the Hon. John Loughran, for nearly twenty years on the staff of Fordham University Law School. As Judge Loughran knows more law than the Governor, the Mayor, and the editorial staff of the *Times* combined, it might have been safely presumed that he would rule solely on the issues involved, and not in the "friendly" spirit insultingly attributed to him by the *Times*.

Baltimore.

F. J. S., LLB.

Rebuttal—

To the Editor of AMERICA:

A paragraph from an article ["The Bonus Racket"] in the issue of AMERICA for August 13 reads as follows:

It is interesting to trace these variations, for they show clearly how the mind of a grafter works. An ex-service man is certified by the authorities, as suffering, for instance, from a ten-per-cent disability, resulting from tuberculosis. Although the tuberculosis is a completely checked case, and was not even contracted until December, 1924, some six years after the Armistice, this war-torn veteran can collect \$50 per month—and this at a time when a nickel is real money.

This particular paragraph would infer that medicine is an exact science, and tuberculosis can be calculated by simple arithmetic; also the words "completely checked" might imply that the case was practically cured. . . .

Mr. Wiltbye also says that he is acquainted with a veteran who draws a liberal pension called "adjusted compensation." The *American Legion Magazine* for August, 1932, shows that "adjusted compensation" is the well known "bonus," and that is not a pension.

I am aware that Mr. Wiltbye's article is largely a rewrite of another man's article on the same subject, but Mr. Wiltbye's interpretation is, I would say, a bit indiscreet. I would like to believe that Mr. Wiltbye wrote in a spirit of honest protest, but

he writes under the heading of "Sociology," and he can hardly be unaware of the tuberculosis problem. He must know that one who had tuberculosis has tuberculosis; and to say that the disease was contracted in December, 1924, leaves me speculating why the day of the month was not given.

New York.

JAMES C. CODY.

—and Surrebuttal

To the Editor of AMERICA:

In the case selected by him, Mr. Cody sets his opinion against that of Mr. McManus and myself. I am quite willing to admit that this constitutes a check for us, or, if he prefers, a rout, bag and baggage. I would suggest, however, that the validity of my argument by no means rests on the validity of an isolated instance.

My purpose was to point out that the practical abandonment by Congress of President Wilson's War Insurance Risk Act (October 6, 1917) has made possible a series of payments hitherto unknown in this or in any other country. Where these will end, or how much they will cost, no man can say. Call them pensions, or a bonus, or adjusted compensation, the fact remains that they must be paid by a people already staggering under the taxes imposed by the Government. The camel has his nose under the tent. Unless he is thwacked vigorously, he will soon be in possession, and we outside in the rain.

I do not think that Mr. Cody's insistence upon the permanence of tuberculosis, which I can admit only with generous reservations, is to the point. The point is not whether the man has tuberculosis: that is admitted; but its origin. A case dated December, 1924 (Mr. Cody can probably find the exact day on the medical certificate), may have been contracted at Yaphank in 1917. Or it may have been contracted from exposure on a hunting trip in 1922. Disability which has no demonstrated connection with army or navy service can constitute no claim upon the Government.

New York.

JOHN WILTBYE.

"Timely Words"

To the Editor of AMERICA:

I can see nothing to warrant the conclusion of John T. Ellis in his communication published in your issue of August 20 under the heading, "Insane multiplication of colleges." I believe that the American Hierarchy will gladly welcome and readily follow the plan of Very Rev. J. W. R. Maguire, President of St. Viator College unless a better one is suggested. Discussion by representative educators may finally result in worthwhile action. This is no time for mere academic discussion, but for enlightened leadership. The rest of us should be thankful when our leaders point the way. It may have been different for us to-day, if years ago, that is, before the present depression, we had adopted the conservative plan of Rev. Wm. Bergin, of St. Viator College. In his day he may have been a prophet, but one without honor in his own field. Honor to whom honor is due! To-day the President of St. Viator speaks and in the light of our past history our educational heads should heed his timely words.

The program to further the endowment of the Catholic University of America was adopted by the American Hierarchy in the midst of our trouble. Their united action was nothing but an acceptance of the challenge of the times. They were not daunted by difficulties. They looked forward to this endowment as a means of opening the way to leadership among our Catholic educators to enable us all to follow securely in the sad days that were already upon us. But note it well: they did not plan to save the Catholic University by closing any of their own schools. Our Bishops proved themselves worthy leaders. Their action was a summons to every needy educational work to call on them for aid.

The proof of the American Bishops' intentions is found in the opening of new colleges wherever there is need. Our Bishops decide because they alone bear the responsibility.

Macon, Ga.

JOSEPH B. CARBAJAL, S.J.